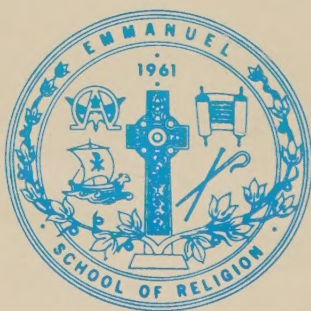


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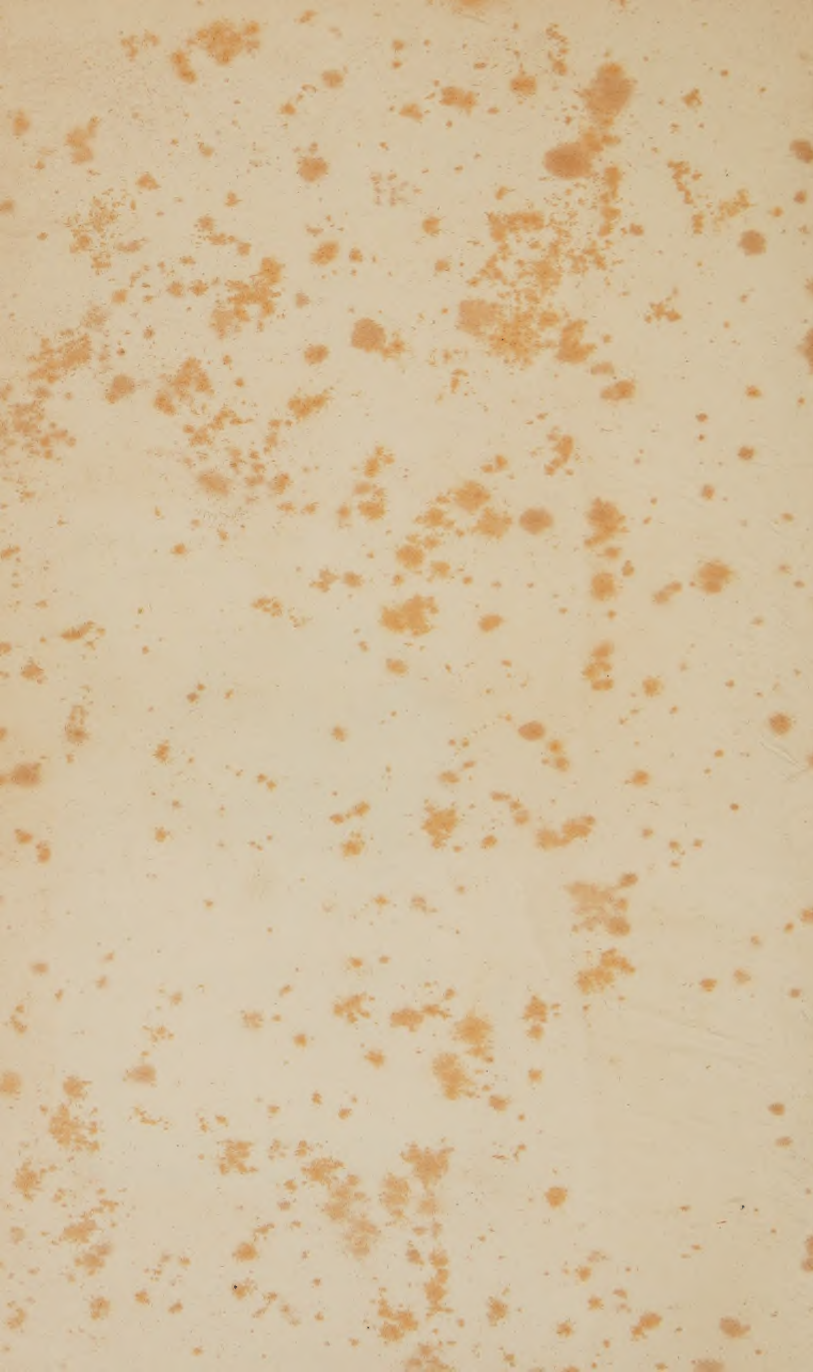
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THE

Messiahship,

OR

GREAT DEMONSTRATION,

WRITTEN

FOR THE UNION OF CHRISTIANS,

ON

Christian Principles,

AS PLEAD FOR IN THE

CURRENT REFORMATION.

BY WALTER SCOTT.

CINCINNATI:
H. S. BOSWORTH,
1859.

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PREFACE.

THIS volume discusses the following propositions, *namely* :

1st. The ancient Scriptures prove their own divine authenticity by proving that their author is the omniscient God.

2d. The New Testament also proves its own divine authenticity by proving that Jesus Christ is the Messiah, the Son of God.

The book is the fruit of a protracted and devout study of the mission of our Lord Jesus Christ to the Jewish nation. The author having assumed the Messiahship of our Lord Jesus Christ as the center of the Christian system, and placed himself as it were in that center, has for nearly forty years waited on its gradual development in his own mind under the following phases, *namely* :

1. As the problematic element of the gospel, that is the proposition which rests on proof.

2. As the constitutional truth or basis of union among christians.

3. As the symbol of confession for the remission of sins.

4. As the element of our perfection in holiness.

There is a history to things, but this frequently is double—that is subjective or objective. The objective or public is external, and “known and read of all men;” but the subjective being internal, is frequently the experience of a single individual—“the things of a man,” says St. Paul, “which no man knoweth save the spirit of a man which is in him.” This is that part of history which may easily be concealed by the person who possesses it, or slurred over by others who feel no interest in knowing it, but can only with the greatest difficulty be counterfeited.

Sheridan charged his opponents in parliament with “drawing upon their imaginations for facts.” The saying was highly admired by the house, for it came leaping from his lips like inspiration. It was afterward discovered from his manuscripts, however, that the orator had scribbled over several pages before he was able to reduce his undigested thoughts to the verbal proposition which won for him such golden opinions. This was inner history. A certain poet wrote a hundred lines per day and usually reduced them to twenty. It

would be pleasant to know by what standard he passed judgment of condemnation on four-fifths of his day's labor. Its secret history, however, like that of thousands of other things, has perished unrecorded.

There is an inner history to the instauration of the Messiahship into its problematical and practical relations, and as it has introduced us to faith by evidence, brought remission of sins within the grasp of all believers, conducted to just views of the Holy Spirit as a promise, destroyed all false centers of faith, harmonized our experience with the word of God, rescued converts from the dominion of uncertain feelings, and from the tyranny of the lords of the church who will not be satisfied with a confession of the faith; seeing it had given us all the first principles of the gospel—faith, repentance, baptism, the remission of sins, the Holy Spirit of promise and eternal life; reinstated the original advocacy of the gospel, and created, as has been justly remarked, “a revolution;” seeing it has conducted us to a knowledge of the true structure of our religion and to many other important generalizations, the reader may feel desirous to understand something of its inner history. With every possible respect for the reader's wishes the author, writing to confirm men in the faith and not to gratify curiosity, knowing also that though such a history could only with difficulty be counterfeited, it can nevertheless easily be concealed, hopes his silence on the subject, so far as the genesis of it in his own mind is concerned, will be respected.

He will only state that the matter which first turned his attention to the great proposition was very probably the fact that in 1820 he appointed three of his pupils to commit, repeat, and translate the gospels in the Greek language. They succeeded in committing three—Matthew, Mark and John. One of those pupils, Mr. Lowrie, is, the author believes, the present Chief Justice of the State of Pennsylvania.

He also taught twice a week in his little church, the same gospels for twenty-two months at a stretch, and in his admiration for the great revelation wrote, in large letters, with chalk, over the door of his academy, that he might teach it to his pupils—“*Jesus is the Christ.*”

But how the great revelation came to overflow in our present method of advocating the gospel, and how the Mormon impostor came into furtive possession of that method, and made to himself a numerous people, it avails not to depone. This last may be seen proved in the Evangelist.

After a brief party history, sweet and refreshing was the rest experienced on reaching the great generalization of the Messiahship. Freed from the embarrassment incident to the consideration of a mass of unassorted particulars, the author felt that he had reached the true beginning of the Christian religion, and was strong in this comprehensive knowledge. As he brooded over it day by day, he heard, as it were, his Lord pronounced divine by authority; he heard him recognized as the Son of the living God—the Beloved in whom he delighted; and all his affections were glorified with love and adoration.

The christian gentleman by whom the author was in 1819 baptized perished soon after, and left upon the hands of the author the little flock which had antecedently been collected in the city of Pittsburg to break bread and attend to the other ordinances of the church. He left behind him also an excellent library containing many volumes on Holy Scripture, as Benson on the Epistles, McKnight's Harmony of the Gospels, Catechull's Notes, Haldane's Works, Campbell on the Four Gospels, Lock's Reasonableness of Christianity, McKnight on the Epistles, Carson's Works with those of Wardlaw, Glass, Sandeman, Letters published by Eld. Errett, New York, and many other valuable treatises, which, with Bishop Newcomb's Harmony of the Gospels, Towers, Warburton and Newton, made the author acquainted with the advance steps of the modern reformers—Carson, Wardlaw, Haldane, Glass and Sandeman, all whose efforts were merely ecclesiastical. The author's chief delight, however, was in the Holy Scriptures, and he solemnly promised God that if he would for Christ's sake grant him just and comprehensive views of his religion, he would subordinate all his present and future attainments to the glory of his Son and his religion.

It is not claimed by *any one* that he restored to the church or the world the great oracle that "Jesus is the Christ." But if there is in Christendom any body of people who presents that proposition as the problematical element of the Gospel, exclusively; if any section of the Christian profession offers it in its practical forms as the basis of Christian union, the symbol of confession for the remission of sins, and the element of our perfection in holiness, save our brethren, the author is *not* aware of it.

Christianity may be generalized and brought within the grasp of the understanding, thus:

1. The Evangelical.
2. The *Transitional*.
3. The Ecclesiastical.

While the church or ecclesiastical element is corporate and cooperative, the evangelical is militant and aggressive; designed to conquer the world.

But the transitional part of our religion, by which the other two parts are united—the transfer of converts by “water and Spirit,” from the world to the church, has been by far the most difficult to explain.

“Except a man be born of water and the Spirit, he can not enter the kingdom of God.” Having looked on this celebrated saying of the Redeemer for nearly forty years without understanding it, and having eagerly seized and carefully examined every exposition that happened to come before him, the author ever felt that the verse remained unexplained. Impatient of his consummate ignorance of this deep saying of the blessed Savior, he took the liberty, in humble prayer, to ask his great Redeemer, with holy reverence, “Whether his great Redeemer had spoken that saying never to be understood? If not, the author prayed that he might be enlightened.” The interpretation found in the body of this book was shortly after suggested. The case may perhaps illustrate this saying of James—“If any man lack wisdom, let him ask of God, who giveth liberally to all men, and upbraideth not, and it shall be given him.”—*James 1 c.* The Lord, as of old, may have said, “Gabriel, show this man the Scripture.”—*Dan. 8 c.**

One says the author is “the John Baptist” of the reformation; another, “the Preacher,” by way of eminence; another, “the Melancthon; another, the Columbus,” etc. God, not man, gives position. The brotherly complacency of the persons who would thus honor him, therefore, is, he would assure them, justly appreciated by the author. They will, therefore, he is certain, be graciously pleased to allow him, with unspeakable respect, to bow out of doors these and all other such infelicitous and loud-sounding titles and cognomenations.

* After the author's exposition was stereotyped, his attention was incidentally directed to a chapter in the *Christian System* on the “renewal of the Holy Spirit,” and by the use of a certain term in that excellent treatise, he was greatly confirmed in his belief that the explanation which he had given of the whole passage is correct. The view of the *Christian System* is common to our brethren, and is expressed thus: “After being begotten and born by the Spirit—after our new birth—the Holy Spirit is shed on us richly through Jesus Christ our Savior.” The two difficulties in the passage to which our inquiries were turned are these—1. “What is it that is born of the Spirit? 2. What is the nature of the transit made in that birth?” These two questions remained to be answered.

For the special benefit of the post-diluvians, however, men who came not from the other side of the flood of the reformation, but were either in the world or their mother's womb when it was concocting—we would conclude, in regard to its inner history, in the language of De Quincy, thus:

“Innumerable are the services rendered to justice and society which never can be adequately valued by those who reap the benefit, simply because the transition from the early and bad state, to the final and improved state can not be retraced before their eyes. The record perishes. The last point gained is seen, but the starting point—the point from which it is gained, is forgotten, and the traveler never can know the amount of his obligations, because, though seeing the *roads* which have been created, he can only guess at *those* which they superseded.”

Types and Symbols.—As our first two lines of proof for the divine authenticity of the ancient Scriptures are derived from *types* and *symbols*, it will be proper that we here premise a few thoughts touching them. We, therefore, offer the reader the following few paragraphs.

As matter has a grand encircling property called *extension*; and mind a great investing faculty called *consciousness*, so the true religion has for its environing characteristic *revelation*. The true religion is revealed. And as every other property of matter is found within the periphery of extension, and every other faculty of the mind within consciousness; so, within the limits of revelation exclusively lay the all-saving themes and immortal lessons of the true religion.

Again, as outside of extension we can know nothing of matter, and outside of consciousness nothing of mind; so outside of revelation we can know nothing of religion—nothing of the origin, duty or destiny of man. If, then, we would know any thing of these subjects, we must direct our inquiries into them severally, and search for a knowledge of matter in matter, of mind in mind, and of religion in revelation.

In our inquiries we must recognize these environing characteristics; otherwise we may seek for mind in matter, or matter in mind, and religion in both.

The instinct but not the matter of religion is natural to man. This comes to him by revelation. Whether, therefore, Scripture be carried by good men to heaven, or by bad men to hell; whether it be perverted by demons or admired by angels; whether it be hid, as in the dark ages, or scattered piecemeal or entire among all na

tions, as God grant it may speedily be, the true religion will be revealed religion still. The Bible is revealed, and beyond its sacred pages revealed religion does not exist. Like matter and mind religion exists and is found within prescribed limits—the limits of revelation.

Restricting our researches to the Bible, we find it divided into two parts, namely, the Old Testament and the New—or the Jewish and the Christian Scriptures—the former the shadow, the latter the substance—the first typical, the second antitypical. These interact harmoniously with each other, and the whole is perfectly consistent, with itself.

Revelation is the boundary of both; the law and the gospel are both of God, but the former was the shadow cast before by the latter; for Adam, Noah, Melchisedek, Moses, Aaron, the Tabernacle and the Kingdom were but figures of the things of our religion.

But why stereotype the great things of our religion thousands of years before it was born into the world? As our first argument is derived from types and symbols, we will answer the question.

Language is unstable, liable to change and corruption. Words are constantly losing their primitive meaning, and by the refining and discriminating processes by which they multiply themselves, are constantly losing their original significance and distinctness. The English word “*form*” has repeated itself in forty different derivatives.

Again, the secondary, figurative and analogous senses usurp the place of the original, till nothing of it is left. Their grammatical, logical and rhetorical uses and relations are confounded, and their reliability thereby impaired. Baptism, it is said, has a whole dozen of secondary and other senses or uses. These have so completely usurped its primitive meaning that in some instances not a shade of it remains. Behold, a popish priest making a cross on the brow of a babe with a mixture of salt, oil and his own spittle, and say whether from so degrading a rite any one would be likely to deduce the fact that the ordinance was only an immersion of the whole body in clear, clean water. Had not then the Spirit of God stereotyped the essential characteristics—the upward and downward actions of the ordinance by assimilating it to a burial and a resurrection; had he not stereotyped its transitional use by a reference to the flood, the passage through the Red Sea, Jordan and the Laver, would not both ideas have long ago perished from the thoughts of the church? Hence then the philosophy of types and symbols. They conserve

more definitely and more permanently than words, the unseen objects of our faith—the true meaning of the terms employed to signify historical and spiritual things. So that although the Pope of Rome has usurped the Priesthood of Christ, and by an arbitrary use and perversion of spiritual terms changed and degraded baptism and all the other Christian ordinances, yet he has not destroyed the types and symbols, and therefore so long as Adam, Noah, Melchisedek, Moses, Aaron, Israel and the Tabernacle remain—so long as the Imperial Image, the vision of the four wild beasts and the monster with eleven horns continue to be understood, the Pope can neither destroy the evidence of revelation nor the matter of it; nor conceal the fact that his own desperate usurpations were both foreseen and foreshown more than two thousand years ago. The New and Old Testaments being secured to the church, the power of righting herself still remains with her, the perversions and usurpations of the Pope to the contrary notwithstanding.

Whether, then, we look at the conventionality of words, their generality, finity, fallacy and sophistry, or to types, their distinctness, unity and permanency, we shall see that the latter in these last points are the more reliable of the two.

By a perverse interpretation of certain Scriptures, the whole professing world, instead of speaking of the Holy Spirit as an architect in our religion and its great demonstrator, have preached him as the Regenerator of the world, and given to him in our religion the office of the Son of God. They have unintentionally made him the second man, the second Adam. Nor till the type Adam corrects their theory will they do otherwise.

Having drawn the line of demarkation between the typical and the antitypical hemispheres of Revelation, that is between the Old Testament and the New, I sought within the limits of the former, for types—points of elevation from which I could trace out with greatest profit to the reader both the philosophy and logic of Types and Symbols.

I determined to assume no responsibility in my choice either of the one or the other, but to be guided in this by Scripture, and to treat as types and symbols only persons and things which the Holy Scripture pointed out as such.

I have sifted out, successfully, I trust in the antitype the precise idea indicated by the analagous element in the type, and argued for nothing in either but what is argued for by the Holy Scriptures. I may truthfully affirm also that under Christ, to whom be

eternal praise, the exposition, with its merits and demerits, is my own.

Mill, one of the finest logicians of the age, says "It is now acknowledged by almost all the ablest writers on the subject, that natural religion is the necessary basis of revealed; and in revealed religion the doctrine proves the miracle, and not the miracle the doctrine." Mr. Mill seems to acquiesce in both these propositions. Touching the first, "to seek for religion in philosophy, as Deists do, is, as Lord Bacon says, "to seek the living among the dead." There is no natural religion. By nature we have the instinct but not the matter of religion. This is revealed, and it may safely be affirmed, that had universal humanity been put upon its powers of conjecture for a thousand years, not one of the race ever would have concluded that the doctrine emanating from God must needs be identical with Christianity.

Touching the second proposition; unless therefore we should assume that only such and such a doctrine could emanate from God, which after all, "would be," as the same great philosopher says, "to consent to the matter and not the author," it would be impossible for us to prove the miracle by the doctrine. On a contrary supposition the objector to Christianity, in order to vindicate his infidelity, would have only to say, "The doctrine is not such as I think should come from God, and therefore the miracle is false."

A miracle is a fact, and as such is proved either by the *observation* of those who witness it; or by the *experience* of those on whom it is wrought, or their separate, or united testimony. Suppose the blind man sent for his sight to Siloam, had suspended his assent to the fact of his own cure till he heard the doctrine.

As for the divine origin of miracles, our assent to this is warranted by their general character; so that *observation* and *experience* give us miracles, and their general character gives us their divine origin.

The great doctrine taught in Christianity is that *Jesus is the Christ*. Whether this proves his miracles or his miracles prove this, may, with all propriety, be left with himself to decide. To us it appears a closed question. "Had I not come among them and done the things which no man ever did, they would have had no sin, but now they have no cloak for their sin."—*Jno.*

Taking our whole volume as one argument for the truth of the Old and New Testaments, we do not see how any man, believing that there is a God, can possibly overthrow it.

THE MESSIAHSHIP; OR, GREAT DEMONSTRATION.

"That they all may be one."—Jno. 17 c.

CHAP. I.

Conditions of the Argument.

THE truth of our religion may be discussed under, at least, two heads, namely its greatest comprehension, or its greatest extension—that is, as a person, or a system, as Christ or Christianity. And as these two heads refer severally for a basis, either to power or authority, I will, therefore, commence this piece by contrasting with each other these two attributes of the Divinity, that, in so doing, I may offer to the reader, under their antithesis, the privilege not of a mere glimpse but of a full-orbed view of the basis of Christianity.

POWER AND AUTHORITY.—Power has to do with matter; authority with mind. Therefore power acts, and authority speaks. By the former, God made the world; by the latter, he governs it; that is, by his power he made men what they are, and by his authority he would make them what they ought to be; so that nature, which is God's visible system, is a *phanerosis* or manifestation of God's power, and religion, which is his invisible system, is an *apocalypsis* or revelation of his authority. The former is a lesson to the eye, and the latter a lesson to the ear. Though, then, it is written, *Cæli enarrant gloriam Dei*, yet, as Lord Bacon observes, it is not written, "*Cæli enarrant voluntatem Dei*."—Psl. 19. Nature is not a *revelation* of the *will* of God.

In Christianity, the two great generalizations are Christ and his religion. His Messiahship rests on power, and his religion on authority. The former is, of course, the problem; the latter the dogma. In the Scriptures, the Messiahship is never placed on authority, but on proof; and the doctrine, on the contrary, is never placed on proof, but on authority; the reason for which is this: It being there proved that Jesus is the Christ, the Son of God, it is consequently assumed that nothing he teaches can possibly be false.

The strongest argument which can possibly be offered for the truth of his doctrine is, therefore, this: *Magister dixit*—Christ taught it. In Christianity, we have the faith and the doctrine—all things taught, and but one thing proved—the Messiahship: so much for power and authority.

Seeing that, in important discussions, there is ordinarily taken for granted, as existing between the parties *pro* and *con*, an underlay of rules and common principles, which, as conditions of the argument, a robust common sense deems it a privilege to recognize, I will, therefore, take it for granted that, in this question, the reader concedes the following as conditions of the discussion—the hypothesized basis on which the argument may be commenced and conducted:

1. We agree that there is one living and true God, who made all, upholds all, and governs all; or that there is one universe, one God who made it, and one will to govern it.

2. That nature being a *phanerosis* or manifestation of the divine power, religion must be an *apocalypsis* or revelation of the divine authority; and as the former is a lesson to the eye, the latter must be a lesson to the ear.

3. We farther agree that the volume of God's words, like the volume of his works, religion like nature, must needs embody the evidence of its own divine origin; and the one, like the other, impel us to believe it true from the tenfold greater difficulty of believing the contrary.

4. Humanity being alive only by divine courtesy, and mortal in fact, it will be conceded by the parties—the writer and the reader—that the religion of mankind, whether the Law of Moses or the Gospel of Christ, or any other system, ought to embody the doctrine of man's immortality and responsibility, and on these themes speak with all decisiveness and authority.

5. We farther concede that the generative or main element of our religion being proved true, all is proved true; or *that* being proved true, nothing in it can possibly be false.

6. We agree also that the basis of faith is proof.

7. And that the sources of proof are either subjective or objective; internal or external; experience or observation. With these granted, the postulates of our discussion will be freed from obscurity.

Does the reader concede them?

He replies: "While nature; her effects and causes; her dynamics and mechanics; her energies and phenomena—have carved on the

tablets of my faith the indelible image and conviction of one living and true God, who created all, upholds all, and governs all; and while this stern conviction has startled into life precious sympathies and impulses unfelt before; yet I can not, I confess, realize the logical propriety of your appeal to the Bible itself for the evidence of its own divinity; or that you should summon it as a witness in its own behalf."

I ask, when in quest of the origin of nature, do you appeal to any other source of proof but nature? Any thing out of nature? or beyond it? You answer in the negative.

Again, when the reader evokes that sublime chain of splendors—the causes and effects which we call nature—when he summons to the bar of his common sense the essences and energies, the principles and potencies, with the whole train of material phenomena, which go to make up the universe, does he not thus act that he may obtain from the lips of nature herself her testimony to the truth of her own divinity? The reader answers in the affirmative.

Why, then, in searching for revelation do we not pursue a similar law of inquest, and appeal immediately and directly to the book claiming to be divine—whether that is the Bible, the Zandevesta, the Koran, the Vedas, the Puranas, or the Shaster? May there not be as unmistakable marks of the divinity of the Bible in the principles, component parts, and structure of the religion embraced in it, as there are of the divinity of nature in the principles, component parts, and structure of her system? It is with perfect propriety, therefore, that in searching for the truth of the Bible, we appeal immediately and directly to the character, the principles, and the structure of the religion it contains; and that we listen patiently and without prejudice to the utterances of the various parts for the truth of the whole. In short, we have nothing else to which we can with any propriety appeal.

Touching nature, if there were no marks of intelligent design in her systems, no co-relation, no subordination of parts, nor unity of purpose; then, being amorphous and chaotic, the existence of the Creator, and her own divine origin could never be successfully traced out in these unformed elements. Touching the Bible, it would be precisely the same with it. Were our religion amorphous and chaotic—were it a mass of unassorted particulars, wholly without a general design, without a co-relation of parts to each other, or to the human faculties—were our desperate wants and spiritual necessities not met there with an affluence like that with which nature meets

our animal necessities, we might then legitimately divorce it from our faith, and without offense pronounce the Bible an imposture. But the Scripture systems of religion, whether of Justice, as the law of Moses, or of Mercy, as the Gospel of Jesus Christ, are as perfect in their kind, as are the philosophical and mechanical systems of nature in their kind; and the logical and moral basis on which the religious systems commend the Bible to our faith, is as perfect in its kind as the sensuous and rational basis on which the physical systems commend nature to our understanding. So that in testing the origin of the Bible and nature, if similar laws of inquest are applied equally to both, the final conviction on the mind of the inquirer will be, that the God, who *created* the one, *revealed* the other. Like the gorgeous sun in the firmament of heaven, the glorious Bible, in the firmament of human society, is its own witness. Compare Great Britain or the United States, the land of Bibles, with any other nations on earth, and mark the difference.

2. I object farther:—your sixth postulate I deem exceedingly faulty. You would have me concede that one main element being proved true, all is proved true. How is this made to appear?

Answer. I said that the main element in our religion being proved true, all is proved true—that element is the “Messiahship.” If it be proved true that Jesus is the Christ, the Son of God, how can any thing he spoke possibly be false? And if the New Testament can not be false, it is impossible but that the Old Testament, which leans on it for facts, should be true.

Question. How do you hope to convince me that either of your generalizations—Christ or Christianity—is true?

Answer. By evidence.

3. *Objector.* “By evidence!” I accept your reply; but sir, I had thought that the preachers of the gospel had avowedly conceded the insufficiency of Christian evidence, and taught universally, as I myself have heard many of them do, that for faith in Christ, we must rely ultimately on the invisible and subjective operations of the Holy Spirit of God. Is it not so?

Answer. It is to be regretted, sir, that the preachers to whom you refer, disclose so inordinate an attachment to their own theories, and so little reverence for the great logical formula on which revealed religion rests for proof. These ministers being too intensely metaphysical, and more eager to subordinate the Scriptures to their own theories of conversion, than their theories of conversion to the Scriptures, have overlooked the following important syllogism—

Knowledge is power;
 But evidence is knowledge:
 Therefore, evidence is power.

Our theories oftentimes require to be recast; the Scriptures never. These affirm that "faith comes by hearing, and hearing by the word of God." Rom. 10 c. When, therefore, we lean for evidence of the Messiahship of Jesus our Lord on the Holy Scriptures, we lean on the Holy Spirit who inspired them. We, therefore, reiterate the syllogism—

"Knowledge is power;
 But evidence is knowledge:
 Therefore, evidence is power."

If the innumerable mystics of the day assert the contrary, and treat the great "Demonstration of the Spirit," Cor. 2 c., as weakness and not power, let them answer for it to that Spirit.

4. *Object.* In your seventh postulate you employ the terms *observation* and *experience* in a sense which I do not understand. Do these words not properly belong to philosophy and chemistry?

Answer. Properly enough, but not exclusively. My use of the terms is this. Those who saw miracles performed on the persons of others, had the evidence of observation; and those who felt them performed on their own persons, had the evidence of experience for the Messiahship. The former could say, "This man does many miracles;" the latter, "Whereas I was blind, now I see." Experience and observation were, therefore, *the tests, the original tests* of the Christian miracles.

I know not whether the reader sympathizes with Christianity, and the desperate necessities of our common humanity; or whether bound up in the fetters of a cold and icy indifferntism, he is willing to live and die in voluntary and unfeeling ignorance of our great redemption; I know not whether he defines his faith as that of an atheist, deist, tritheist, polytheist, or pantheist; I know not whether he is a Jew or a Mormon, a Mahommedan or a Papist, a Buddhist or a Brahmanist, Mesmerist or Spiritualist; and it matters not; I have nevertheless placed before him, in a few words, the just discriminations of power and authority—the problem and the dogma of Christianity—and the conditions on which my argument is to be commenced and conducted.

To the only wise God, then, the greatest and most holy, be present and eternal praises through Jesus Christ.

CHAP. II.

The Proposition.

I HAVE stated that our religion may be variously argued, as a unit, or in detail; in its greatest explicitness, or its greatest implicitness; as a person or a system; as Christ, or Christianity.

In the holy Scriptures the Holy Spirit has selected, as a heading to his great demonstration, "The Messiahship;" and presented it to mankind for their acceptance as a problem or proposition resting for its truth on proof and power. In this piece, therefore, I purpose only to restate the proposition of our religion; and afterward urge upon the reader's convictions those various elements of proof by which God designed to establish the Messiahship of Jesus our Lord, and conserve it, as the faith of the world, through all future ages.

So long as man requires to be enlightened on the proposition of Christianity, so long will it be useful and necessary to handle its evidence and reason upon it. It has been said, "that he who can not reason upon religion is a fool; he that dares not, is a coward; and he who will not, is a bigot." Let us, then, be neither fools, bigots, nor cowards. Books on evidence are always in order.

But let us state the precise question argued in the holy Scriptures; and do this with the solemnity due to its greatness, and with the logical formality which will best define it, and most readily bring it within the grasp of the reader's mind and faith. We must recur to the holy Scriptures.

FIRST STATEMENT: "Behold my Son, the Beloved, in whom I delight."—Matth., 3d chap.

SECOND STATEMENT: "God so loved the world as to give his only begotten Son, that whosoever believed on him, might not perish, but have everlasting life."—John, 3d chap.

THIRD STATEMENT: "Many other signs truly did Jesus in the presence of his apostles, which are not written in this book; but these are written that you might believe that Jesus is the Christ; and that believing, you might have life through his name."—John, 20th chap.

Observe that these statements are, in substance, the same, and relate to a *person*, and not a doctrine; to Christ, and not to Christianity.

As the predicate is that element in a proposition which requires to be proved, therefore the evidence, in this instance, points, of course, to the Messiahship of our Lord Jesus Christ—the faith of the gospel

—the thing to be believed in order to salvation. It affirms not what Jesus says or does, but simply what he is—the Messiah. This is the matter proposed, discussed, proved and offered to mankind for faith in our religion. The question may, therefore, be stated thus:

Is Jesus the Christ, the Son of God?

Writers on Christian evidence, generally, have too frequently, perhaps, selected for headings to their pieces, in behalf of Christianity, phrases like these: "The philosophy of Christianity;" "The evidences of Christianity;" "Internal evidences of Christianity," etc., etc., imagining, I presume, that they could, under one of these, adduce from history, philosophy, or the Scriptures, something more striking, popular, or powerful in support of the system of Christian doctrine than *merely* Christ's authority. Although, in most instances, their pieces are highly estimable, yet if it is once proved that Jesus is the Messiah, then nothing can form a more potent proof of the truth and excellence of any doctrine, than that he taught it.

I will here instance various statements of the question by different celebrated authors, illustrative of what has just been stated:

1. BISHOP MCILVAIN'S STATEMENT: Is the religion of Jesus Christ, as exhibited in the New Testament, a revelation from God; and, consequently, possessed of a sovereign right to universal obedience?

2. DR. DANIEL WILSON'S STATEMENT: What I undertake to prove is, that Christianity is a revelation from God; and is of supreme obligation upon every human being.

3. BURGH'S STATEMENT: There is, indeed, no argument for the truth of Christianity more irresistible than the character of its glorious Author; so that I may defy all the opposers of Christianity to show how we came by such a character, if the original was not something above human.

4. REV. CHARLES LESLIE'S STATEMENT: "I purpose to show one topic of reason" which should demonstrate the truth of the Christian religion; and, at the same time, distinguish it from the impostures of Mahomet and of the old pagan world.

5. JENYNS' STATEMENT: "To prove the truth of the Christian religion, we should begin by showing the internal marks of divinity which are stamped upon it." Mr. Jenyns then proceeds to prove the truth of our religion by proving the truth of other four propositions which it is not necessary to set down here.

6. LORD LYTTLETON'S STATEMENT: "Sir, in a late conversation I told you, that beside the proof from prophecy—from the connection

which Christianity has with the whole Jewish system—from miracles, and from the resurrection of Christ—I thought the conversion and apostleship of St. Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity to be a divine revelation.”

All these statements, fortunately or unfortunately, prefer the dogma to the problem—the doctrine to the faith—the things taught to the thing to be proved; or the matters of ordinary inspiration to the grand matter of *extra-revelation*; and rest the truth of our religion, not on the authority of the Messiah, but on arguments derived from his character, history, etc. Although their several treatises are, by no means, works of supererogation, yet, if the proposition, as I have stated it, that “Jesus is the Christ,” is true, and authenticated of God, “Behold my Son,” etc., theirs can not possibly be false. Besides, since Christ personally is the logical center of Christianity, the application of the evidence to the truth of the system, instead of the truth of his Messiahship, must, by indirection, either wholly destroy, or at least greatly disturb and enfeeble the logical affinities subsisting between it and the true question. The above shows that our propositions are not identical; theirs bearing on Christianity, and mine on Christ, who is an embodiment of the whole fullness of the Godhead, and, consequently, of the whole fullness of our religion; so that he who believes in Christ, believes in Christianity also. The Almighty, who can not lie, speaks in person but one sentence in Christianity—namely that Jesus is his Son. It must, therefore, appear to the meditations of the reader, as well as of the writer, truly surprising that of all the utterances in the New Testament, this saying of God should be stated and treated as problematical—the thing to be proved. We would have expected the reverse—namely, that *his* word would have been treated as authority. We are wrong, the Scriptures right.

As faith comes by hearing, (Rom., 10th chap.,) we naturally ask, has God then placed this great plastic, generative, and constitutional problem on a divine proof of such a nature and character as necessarily and legitimately links it to the faith of all nations in all ages? We answer in the affirmative; and add that it is the faith, not the doctrine of our religion that is argued in Scripture.

The important truth underlaying this statement of the Christian question, is that, Christ being the unit of Christianity, he that receives him, receives also his religion. The faith is an embodiment of the doctrine—Christ of Christianity.

Now, our duty in the case is, that we shall believe the truth. The

refusal is penal. "He that believed not, shall be condemned."—Mark, 16th chap.

Does not this strike us with awe? Let us, then, to duty add piety, and say, "O that men would praise the Lord for his goodness, and for his wonderful works *done* to the children of men. For he satisfieth the longing soul, and filleth the hungry soul with goodness."—Psalm 107.

CHAP. III.

The Proof.

WHAT I have to say on the kind and nature of the proof employed in our religion, may not improperly be prefaced by the following few sentences on the certainty of a divine revelation. On this the highest ground may be assumed. Revelation is not a mere possibility, or even a high probability, but a logical certainty; and this is the reason: It is a law of the divine nature not merely to govern what he creates, but to create in order that he may govern. The denial of this would lead to the absurdity that, in creating all things, he had made no acquisition of authority, and, therefore, that he made all things in vain. If, then, God creates that he may govern, nature and religion are but different parts of the same system; revelation becomes a logical necessity; and the will of God, in man and angels, the final cause and moral of creation. Thus, as we trace the beginning of all things to the operation of his causative power, so we trace the end of all things to the fulfillment of his sovereign will. Thus, too, power exists as the logical condition of authority, and nature of religion, and but for power and nature, religion and authority could not have existed; and but for religion and authority, nature and power would not have existed; thus, too, God exists as the beginning and end of all things. "For his pleasure, therefore, they are and were created."—Rev. 6 c.*

I have stated that God creates us what we are, that he may make us what we ought to be. Hence we have the two divine systems, namely—

Nature and Religion.

By the former he made us, and by the latter he would rule us. And that we might meet his government submissively and lovingly,

*The assumption of the *a priori* improbability of a divine revelation is, therefore, simply illogical.

he has created us worshipping beings. Hence, as revelation is founded in the nature of God, worship is founded in the nature of man; and because both are necessities, and not mere possibilities, hence the two spheres of worship and revelation were, at the beginning of the world, opened on earth coëtaneously. God's love for man, therefore, must reveal itself, and man's religious instinct can not conceal itself. Against atheism, therefore, man is guarded alike by revelation and the instincts of his own nature.

But man is made in the image of God. Hence to create, and to govern what he creates, are equally laws of his nature. Hence he also is the author of two systems, namely—

Art and Society.

By his power he creates the arts, and by his authority he rules society. And language being of a plastic nature, and equally applicable to both the human and the divine systems, revelation and worship find a basis of support, transparent as chrystal, and strong as adamant, not only in these systems, but in language itself also, which, like them, is immortal. There is, therefore, in this world somewhere a revelation from God.

Is it asked Where? We answer, in the Bible. What is it? We answer, it is this: "God so loved the world as to give his only begotten Son, that whoever believeth on him might not perish, but have everlasting life."—Jno. 3 c.

What is the proof? *Ans.*—Although we might, on reading the four gospels, readily admit that the wonderful and resplendent personage who is the subject of revelation, and who walks out in such divine majesty there, could only be the Son of God, and the author of a religion only and truly divine. Yet the Spirit of God, being the patron neither of superstition nor implicit belief, has been pleased, when introducing mortals to the Messiah, to meet the logical necessities of their nature, and to place the element of faith in Christianity on the tangible and visible basis of an external proof. Christ's claims rest upon an argumentative platform—called by Paul "the demonstration of the spirit." Faith in him is not fiction but a valid conclusion—a great inference drawn by the human soul from all-sufficient premises laid down by the Holy Spirit in the Holy Scriptures. He claims no assent to the divinity of his mission from the say-so of priests, or the authority of sword or saber; or as its being the fruit of philosophy, or the offspring of mysticism, or of the human conscience, or human impulse of any kind; but instead offers outward argument for inward faith, and sustains proposition by proof.

There is, however, a homogeneity in things; and that can not be overlooked in the case before us. The Messiahship is a supernatural proposition, and therefore the proof to be co-relative must also be supernatural. Let us, then, look a little deeper into this matter of miracles, or power.

The general elements of philosophical speculation are these:

“Matter and Mind.”

As these substances are dissimilar in their natures, and have no qualities or characteristics in common; as matter is unconscious, and neither thinks, decides, remembers, nor imagines; and as mind is conscious, but has neither length, breadth, nor thickness, and therefore can not, like material substances, be brought under the dominion of exact science; as mind is vital and matter inert; as in none of its forms, from the most solid to the most subtile, from the earth to the air, from the air to electricity, do we see in it any inherent life; it follows therefore incontestibly that mind and matter have nought in common, and that matter is not a potency *per se*—a principle of life and motion, thought and executiveness; and therefore can not possibly be the primary throne or seat of power. The seat and throne of power and life consequently is mind, spirit, God. When a miracle is wrought, then, God is present.

A miracle is the result of the exercise of supernatural or divine power. Hence, when a miracle is wrought, we learn and know that there is in the universe a power superior to the laws of nature, however distinguished for intensity and uniformity. And as we can have no faith in the divine authority but as we know it to be connected with the divine power, we therefore say that revelation is founded in miracle. As then the physical exists for the mental, the material for the moral, nature for religion, power for authority, and miracle for revelation, therefore, when the occasion (never trivial) arrives—that is, as often as the interests of religion and the good of man require it—it must be delightful for heaven to work miracles. Hence these beautiful sayings of Christ: “I will go and heal him;” “bid the people sit down;” “I will, be thou clean;” “Go heal the sick,” etc. “Be of good cheer, daughter; thy faith has made thee whole.” “Come and dine.” “Cast your net on the right side of the ship and ye shall find.” “He was transfigured before them;” “Thy Son liveth,” etc. With many other such sweet utterances is the word of God incensed and made fragrant as with sweet flowers to the spiritual sense of the man of God.

But the evidence of revelation, like fruit and the stock into which

it is grafted, must be homogeneous with the faith in another point of view. Religion is God's moral, not His mathematical system; therefore, it must not only harmonize with the supernatural attribute of the problem discussed, but also with the moral nature of the system to which the problem belongs. The following will illustrate my meaning:

A gallant young officer of the army said to the Rev. Dr. John Mason that he disliked the proofs of religion. They were too subtle—too remote from ordinary thought; and that he greatly preferred those of physical science; there can be no dispute, he said, in mathematics; and if a revelation comes from God, why have we not such evidence for it as mathematical demonstration? The Rev. Doctor replied—Sir, you are too good a philosopher not to know that the nature of evidence must be adapted to the nature of its subject. If you ask for mathematical evidence, you must confine yourself to mathematics: and your subject must be quantity. If you pursue a moral investigation, your subject must be the relations that subsist between intelligent beings. How could you prove mathematically that bread nourishes men, and fever kills them? It is, therefore, a great mistake to think that there is no certainty but what is reducible to mathematics. The gallant officer was staggered but not discomfited. He replied, therefore, as follows—"Objections to other modes of reasoning are numerous and perplexing: while mathematical conclusion puts all skepticism to defiance." "Sir," replied Doctor Mason, "objections to a thing that is proved are of no weight. The proof rests upon our knowledge, and the objections upon our ignorance. In mathematical reasoning, our knowledge is greater than our ignorance; and in moral disquisition our ignorance is greater than our knowledge; but certainty is certainty nevertheless; and our knowledge in mathematics is not more certain than our knowledge in any thing else. There is also a deception in this matter. The defect is supposed to exist in the nature of the proof; but in reality it exists in the mind of the inquirer. Suppose, however," continued the enlightened Doctor, "that I turn the tables upon you, and show that objections far more numerous and perplexing lie against mathematical than against moral evidence?"

"I shall yield the cause," said the officer; "but I am sure the condition is impossible."

"Let us try," rejoined the Doctor. "Tell a peasant, who never heard of Newton, or Copernicus, that the earth turns round upon its own axis every twenty-four hours, will he believe you? Certainly

not. Again, matter is infinitely divisible. A line of half an inch then, has an infinite number of parts. Again, it requires some time to pass one of these parts, and of course an infinite number of portions of time to pass the whole of them, so that this half an inch would require eternity to pass its infinite number of parts. The symptote of the hyperbola may eternally approach the curve and yet can never meet it. Now, as all demonstrations are built upon axioms, an axiom must be plainer than a demonstration. Yet to my judgment, it is as plain that if two lines continually approach they shall meet, as that two and two are four, or that a whole is equal to all its parts. Here, then, I am fixed. I have a demonstration directly in the teeth of an axiom, and am incapable of denying either side of the consideration."

The soldier exclaimed—"I own I am beat."

In addition to the above, a philologist observes correctly that there are many propositions in Astronomy, Mathematics, Optics, Physiology and Chemistry, that can not possibly be credited without doing violence to the evidence of the senses. Such as that the water in our canals is not level. The walls of our chambers are not parallel. That we are passing through space a thousand miles every moment in one direction and fifteen in another, and that in this giddy rotation our head travels faster than our feet. That while we look on the beautiful and wide-spread landscape, we, in reality, see but an inch in diameter painted on the retina of the eye—that a ray of light which is white contains all the colors of the rainbow.

Christianity has both its logic and dialectics. The latter are found chiefly in the Epistles, and consist of special pleadings by Paul, on such secondary themes as the following, namely: the temporary character of the Law of Moses. Its unadaptedness to the wants of mankind. Justification by faith. The guiltiness both of Jews and Gentiles before God. The election of believers. The rejection of the literal Israel. The spiritual inutility of circumcision. Doctrine, morals, piety. The reconciliation of Jews and Gentiles to each other, and of both to God. The apostacy of the church, etc.

The great primordial question of the Messiahship constitutes the logic of our religion. When this is introduced all special pleading is suspended, and made give way to facts. In the four Gospels the whole body of evidence from the Incarnation to the Glorification—the mighty miracles wrought by Christ, and the still mightier miracles wrought upon him, are four times stated, and tranquilly laid before the reader with a simplicity becoming the sublimity of the

question, and a plainness of style that makes the text of the sacred page perfectly transparent; the inspired writers having, in the most unimpassioned manner, put on record the Messianic mission and the great demonstration accompanying it, the whole argument is finally submitted in the following calm utterances, in order that the reader may, upon the whole premises, make up an independent judgment, and decide in the case for himself: "Many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written that you might believe that Jesus is the Christ the Son of God; and that believing you might have life through His name."—Jno. 20 c. We believe in matter and our own existence from the impossibility of disbelieving them, but the Gospel is received on reasonable homogeneous proof. Thus have we the logic and dialectics of our religion before us—the faith first, and afterward the doctrine—the one for the world and the other for the church.

We conclude this chapter on the "Proof," by saying that worship being a natural element of the human mind, no other proposition could be more acceptable to man's intuitions than that of a revelation; and no other revelation, either by the beauty of its proposition or the affluence of its proof, could more certainly commend itself to the consecutiveness and heart of mankind, than the christian revelation. That Jesus is the Messiah the Son of God, is the great element of the church's catholicity, or universality. And I have said that this being proved true all is proved true. The faith of our religion, therefore, relates to Christ's authority, and requires to be proved; but its doctrine relates to our necessities and duties, and needs no proof. The soul realizes her own wants, and accepts the doctrines as suited to them.

As the fields and forests, the fruits and flowers of earth offer to the orient sun, in homage of his power, the fragrance of their thousand "dewy sweets," so to the Son of Righteousness, as witnesses of His power, arise from all orders of the state ten thousand praises. Nature and society severally rise up to bless both Suns. "*To you, who fear my name, shall the Sun of Righteousness arise with healing in his wings.*"—Mal. 4 c., 2. Godliness is our chief good.

CHAP. IV.

Characteristic Basis of the Jewish Messiahship.

THE characteristic basis of the Jewish Messiahship, as recorded in the Jewish oracles, is a series of great and resplendent miracles, which were to be wrought, not on the persons of other men, but on the person of the Messiah himself. They are the following, namely:

1. His Incarnation.
2. His Inauguration.
3. His Crucifixion.
4. His Resurrection.
5. His Exaltation to Heaven.
6. His Glorification there.

This is a *sui generis* series of miracles. It begins with the incarnation of divinity, and terminates with the glorification of humanity. But it is that series, of which these are the extremes, that forms the characteristic conditions of the Messiahship.

It has been stated that revelation is founded in miracles. Now miracles are of two kinds; namely, of foreknowledge and of power. The resurrection of a dead man is a miracle of power, but to foretell that resurrection is a miracle of foreknowledge. Facts, therefore, may be the subject of divine prophecy as well as of divine power; and then they become composite. Such are the stupendous marvels promised to be wrought on the Messiah. Many things are predicted in Scripture which are not in themselves miraculous; but the facts enumerated above concerning the Christ, were not only predicted by a miraculous foreknowledge, but — wrought out by a miraculous power. In this composite form miracles were to become the most intelligent and potent witnesses in behalf of the true religion that heaven could offer to humanity. When, therefore, God promised to place the great potential and standard truth of the true religion on the miraculous series already laid down, he promised to place it on a basis truly divine—he promised to erect, on an immovable platform, the pillar of the Messiahship; which, bathing its summit in the splendors of glorification, was to shine more gorgeously than the mosaic of the universe inlaid with suns, with golden planets and adamantine spheres. This promise to the Messiah on the part of God could be the fruit only of infinite goodness and infinite wisdom, united to infinite knowledge and infinite power.

Let us then, for the sake of the argument, suppose that Jesus is

the Messiah, and that the mighty miracles above stated were wrought on his person. In marshaling the things of a great system, we must justly estimate the comparative value of its various elements. Now, that there is a great difference between the single unpredicted miracles wrought by Christ on the persons of others, and those miracles of truth and power wrought on his own person by the Holy Spirit, must be transparent to our most hasty reflection. No incarnation, no redemption, no glorification, were involved in the simple miracles of power performed by him on other men; but in the series which relate to himself, what tremendous, what everlasting interests were involved; eternity itself, that never ends, whose height, and depth, and length and breadth to mortals are immeasurable, can not even by its never-ending evolutions unfold these interests. Let us give to the wonders wrought upon his sacred person, then, the exalted preëminence so manifestly their due.

But let us look a little to the practical bearings of this capital discrimination; the difference between the miracles wrought on Christ, and those wrought by him.

1st. Except for this series of miracles, all those wrought by himself and the Apostles would not have upheld the claims of our religion in society for a single generation, or secured it from sinking in the course of an age into utter oblivion, among the matters and things of unrecorded history; or if it had survived, it would have laid on the annals of the world like the abrogated law of Moses, and with as little power to convince, convict, and convert mankind to God, as the story of the "Babes in the Wood." But with this characteristic series established and defined, Christianity must, like the oak to the earth, cling with unconquerable power to the faith of mankind while the world endures.

2d. Again, it is this class of miracles that distinguishes the true Messiah from the false—the blessed Redeemer from the numerous pretenders, who, after his ascent to heaven, appeared in different parts of the world, claiming to be the Messiah. If, then, in order to a just survey of the case in this point of view, we search history for a proper standpoint, a dividing ridge between the true and the false—between Jesus our Lord and pretenders, that ridge from which we may view the case with greatest advantage under its proper historical antithesis, will be the overthrow of Jerusalem. In the 9th chap. of Daniel's prophecies, it is laid down, as revealed and of course as immutable, that the true Messiah would come and be "cut off but not for himself" before the overthrow of the city by

the Romans—thus: “*And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come shall destroy the city,*” etc.—Daniel ix, 26. This prophecy clips off the claims of all who, after the overthrow of Jerusalem, affected to be the Messiah. This catastrophe is the proper standpoint, the true dividing-ridge between the true Messiah and all pretenders. Down to the overthrow of the city, the Lord Jesus seems to have permitted, or at least not hindered, the Apostles themselves from looking into the claims of pretenders who might come before that event, but that celebrated military catastrophe being accomplished by the son of Vespasian, the Messiahship from that time was to be regarded as a solved problem—a closed question; and they were to show no sympathy with the claims of any one coming in his name, subsequently to that crisis, whether reported to be in the “secret chambers” or “in the desert.” Since the subversion of the Jewish theocracy, there have appeared, at different times and in different places, no less than twenty-four false Messiahs. These, in the lands wherein they appeared, have caused incredible suffering to the Jewish people. Some of them, too, wrought “signs and wonders,” which, had it been possible, would have “deceived the very elect;” but while such impostors boasted of many great things which they pretended God did by them, unlike the true Messiah, they were unable to show that God ever did any thing great or characteristic for them. They all became defunct—they all died; and posterity has evinced no sympathy with their pretensions.

“Sir,” said an impostor to a gentleman, “you have no faith.” “Sir,” replied the gentleman, “you have no evidence.” It has always been so. From Numa Pompilius to Mahomet, and from Mahomet to the last of the Roman Apostates—the Popes of Rome, impostors, to hide their own lack of evidence, have ever blamed men’s lack of faith. But let them erect their claims to our faith on a basis of patent and characteristic miracle, as in the case of Christ our Lord, and then we will most assuredly meditate upon what is due to their merits.

3d. Lastly, these composite miracles resting both on the anterior testimony of the prophets and the posterior testimony of the apostles, cover both the Old Testament and the New, evincing forcibly, directly, and perpetually, the truthfulness of both these volumes. What Christ would do for mankind, when he came, is not more clearly foretold there than what God would do for him. And surely that an illustrious personage, in the character of an ambassador from

the court of God, would, at a brilliant and well-defined period of history, the "Augustine Age," descend from heaven to earth to redeem mankind and be known as the Messiah, and that this same ambassador would become personally the subject of a definite series of great, even amazing miracles, which would at last place him on the throne of heaven, are predictions unknown to the oracles of other nations, and to which none similar ever lent their aid to the support of the sacred impostures of any people. Yet these miraculous pledges to the truth of the Bible, have all been greatly and singularly redeemed in history; so that they stand there as monumental proofs of the truth and divine origin of that blessed volume.

The arguments given above will, we doubt not, fully vindicate to the reader the position which has been taken in this chapter touching the supereminence of the miracles wrought on Christ our blessed Lord. For whether we contemplate them as bearing upon our great redemption, or on the perpetuity of our religion, or the false Messiahs, or the truth and divine origin of the Holy Scriptures, they ever appear preëminent and transcendent—the glorious and irresistible evidences of his Messiahship—making him the miracle of miracles, the wonder of wonders, the subject and center, the sum and substance of all truth and proof in our religion. So much for that series of mighty miracles which form the characteristic basis of the Messiahship, and which at once identify themselves with the *truth* and the *proof* of our religion.

The battle of the Faith against Infidelity is fought in the Holy Scriptures in a napoleonic way. The Holy Spirit has thrown the whole weight and full force of argument and evidence upon a single point—the main point—the central point—the Messiahship—hindering no one, who assumes the *onus* of an opposite argument, from approaching and assaulting it, if he pleases, or from overthrowing it if he can. This is his mode of making war against Infidelity. "On this rock (the Messiahship) I will build my church, and the gates of hell shall not prevail against it."—Matt. 16 c. Party creeds, like party coteries in religion, are not recognized by heaven.

Around the citadel of the Faith, the Holy Spirit has thrown the following sevenfold rampart of facts and truths, of authority and power, viz.:

1. The Incarnation—a miraculous manifestation of God in the flesh.
2. The Installation—a miraculous recognition of the Messiah.
3. The Transfiguration—a miraculous rehearsal of eternal life.

4. His Death—a miraculous redemption of the race.
5. His Resurrection—a miracle of light.
6. His Ascension—a miracle of hope.
7. His Glorification—a miracle of man on God's throne.

Let the man, then, who would overthrow the citadel of the faith, first overthrow these sevenfold bulwarks of truth and proof by which it is encircled, afterward let him triumphantly crush it into a logical ruin if he can. All praise, and honor, and glory, and blessing to the spirit of our God, by whom the great faith of the Messiahship has been covered with so impregnable a rampart of wisdom, wonder, glory, power!

One thought of no minor importance will, we doubt not, suggest itself to the mind of the reader who peruses this chapter with care, namely: that all the great saving facts of the gospel, as above summed up, are in themselves doubly miraculous; and, consequently, the preacher who handles these themes as he ought, is at once preaching the gospel and proving the Messiahship. These are the true gospel themes. Others may or may not be immediately related to Christ and him crucified, but these are radical, evangelical, and reach to the neck.

It has been shown, then, that the miracles wrought on the sacred person of Christ, do, by their bearing on our great redemption; by their power to conserve our religion; by their character, and the proof they offer for the divine origin of the Scriptures, possess a pre-eminence over all the other miracles of the gospel, and are, therefore, to be solemnly regarded as the proper and special platform on which has been erected the claims of our Lord Jesus Christ to the Messiahship.

In our religion, the Scriptures first establish the Messiahship by evidence, and afterward thoroughly develop its practical bearings as the element of belief—the symbol of confession—the basis of union, and the deeply reformatory element of the gospel? And truly where this is not done, preaching is without a central truth, a base, an axle—the golden axle of the Messiahship. Lawyers are divided into philosophical lawyers and special pleaders; the first for thought and counsel, the last for words and argument; or the former for logic, and the latter for dialectics. Preachers may be divided in the same way. To unite both in one is glorious.

But here skepticism approaching timidly, and discoursing in the *subjunctive mood*, precipitates on the argument of miracles an avalanche of contingents—words and phrases of doubt—suspicion, uncertainty,

distrust—"if," she says, "perhaps," "perchance," "it may be," "if so be," "peradventure," etc., etc.; and then, with much affected gravity, and seeming power of discrimination, she says sapiently, as if none but herself knew it, "there is an important difference between possibility, probability and certainty. Take heed," she says, "faith is not reason; feeling is not evidence; truth is one thing and proof another; there is a difference between revelation and superstition, inspiration and enthusiasm, poetry and prophecy, miracle and the uniform course of nature."

We are no eccentrics in any thing—metaphysics, philosophy, history or logic; neither are we inclined to follow eccentrics in their bewildering flights and lofty musings; yet this much we say, in answer to this gravity and those contingents: If faith and reason, truth and proof, feeling and evidence, do not meet and harmonize in the gospel, they do not meet and harmonize anywhere; and if Christianity invites men to embrace her before conviction, then she may be expected to bid them also discard her claims without investigation! The enthusiast has a conclusion without premises; and the skeptic, premises without a conclusion.

The Messiahship is a great generic question, that does not admit of special pleading—those who handle it dare not assume the guise of ex-party advocates. It is a grand logic; and does not accomodate itself to skepticism, and men who will not inquire—men who are too timid to deny, and too ignorant to decide—who snatch at an objection, and reject a solution—who think objections arguments, ignorance irony, and special pleadings logic—who confound species with genus, and come up staggering with vertigo and mental amaurosis to the settlement of a great constitutional question, as they would to the arrangement of some petty and unimportant details.

To observe facts and arrange them, however, are our duties; to deduce conclusions, not to suspend judgment where there is sufficient evidence, is the privilege of the reader.

In conclusion, the great truth underlaying both the Messiahship and the platform of characteristic miracles, on which it is erected for the faith of all nations, is this: "God so loved the world as to give his only begotten Son, that whoever believeth on him might not perish but have everlasting life."—*Jno.* 3 c.

The moral is as follows: "If God so loved us, we ought also to love one another."—*Jno.* 4 c. Again, if God so loved us, we ought also to love God, and serve him with our whole soul, body and spirit.

We would not, therefore, be understood as setting forth in this

treatise the faith of the gospel, its creed or matter of belief as a great logic, apart from its evangelical antecedents and consequents—God's grace and our own duty. These, if not expressed, are at least always to be understood in every argument.

Moreover, whatever may hereafter be said of the Messiahship as a great logic—a great inferential, consecutive, or deductive truth—the reader will not, we trust, do as the schoolmen and divines of the dark ages did, and as many in this enlightened age do—treat that truth as abstract and speculative, having no practical bearing on him before God.

It is penal as well as saving. "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall never see life: but the wrath of God abideth on him."—Jno. 3 c. Let the logic quicken the moral—the truth duty—both piety. Reader, say, "My heart is fixed, O God, my heart is fixed. I will sing and give praise."—*Psl.* 57.

CHAP. V.

The Propositions, Types and Symbols.

THIS volume is occupied chiefly with the following two propositions and their proof.

1st Proposition: The old Testament Scriptures prove their own *divine* authenticity by proving that their author is the Omniscient God.

2d Proposition: The new Testament proves its divine authenticity by proving that Jesus is the Messiah, the Son of God.

The propriety of establishing the first, before advancing to the second, will, we presume, be apparent to the reader.

Types and Symbols.—The great witnesses offered by the ancient oracles for the omniscience of their author, and their own divine origin, are types and symbols. These are inorganic or organic.

Types.—Inorganic types, as the flood, Adam, Jonah, etc., presignify single persons or things, as Christ, baptism, regeneration, etc.

Organic types, as Israel and the Tabernacle, prefigure systems of things, as Christ's Kingdom, Mediation, etc.

2. Symbols.—Inorganic symbols, as a whale, a dragon, an eagle, a cedar, etc., presignify persons or things, taken separately, as a king, a warrior, etc.

Organic symbols, as Daniel's image, the four wild beasts, etc., foreshadow kingdoms, as Assyria, Persia, etc.

Types have reference to persons and things in the church; symbols to things in society, and both of them to God who gave them, breathed into them the breath of life; endowed them with significance and inspired them with eloquence to predict, prefigure and presignify the affairs both of society and religion.

Revealed religion may be divided into the shadow and the substantive, the typical and the antitypical, or the things of the Old Testament and those of the New—the former extending from Adam to Christ, and the latter from Christ to the resurrection of the dead. In these two parts of the system respectively Adam and Christ stand to each other in the relation of type and antitype; for this we have the authority of Scripture.

1. *A Type defined.*—It must be ordained by the author.
2. It must be grounded on a matter of fact in the antitype.
3. It must foreshadow that fact.

This is substantially the definition of a type as given by Horn.

The typology of Scripture is founded on resemblance; symbol on difference. We submit chapters on each of these alternately; and first of the great fundamental type, Adam.

CHAP. VI.

Adam and Christ—A Type.

"Who was a type of Him that was to come."—Rom., 5 c.

First Proposition.—*The Scriptures of the Old Testament prove their own divine authenticity by proving that their author is the omniscient God.*

ADAM'S GENERIC HEADSHIP.—There is a general analogy pervading all God's systems—mineral, vegetable, animal, rational and religious; and the typology of Scripture is founded on that analogy. To eliminate the element of resemblance in Adam, which in a peculiar manner assimilated him to the Messiah, and which was designed to throw into bolder relief the kindred characteristic in Christ, let us look at him unfallen. In Eden Adam held three headships—the *generic*, the *regal*, and the *paternal*. He was the man, the king, and the husband.

1. As the generic man, he was the fountain head of humanity—

the great personage from whom the whole race was to be detailed or particularized. "Multiply," etc., said the Creator. *Gen.* 1 c.

2. His natural offspring, however, were not, like a race of mere animals, created to roam the earth wild and unorganized, but as gregarious lovers of their kind, were to be wrought up socially and politically into states and kingdoms under him, as their imperial head. Hence, said the Creator, *Gen.* 1 c., "Have dominion," etc.

3. Again, kingdoms are subdivided into families. That he might comfort each individual, as well as rule the whole, Adam was also the paternal head, the husband and father. "He brought her to Adam." *Gen.* 2 c. These headships were held by him under the inexorable law of life and death, thus: "In the day thou eatest thereof thou shalt surely die."—*Gen.* 2 c.

In the fall, original man, by a power *ab extra*, lost his right to life and all its headships. Free to stand and free to fall, by one act of disobedience, he forfeited the life, righteousness, and Paradisaical state of the race, and was accordingly separated from the heavenly communion. The Adamic system ceased to be automatic. Its center no longer had life in himself.

It was a solemn epoch. On that day the Creator adjudicated man to death, and might on the same day have slain him, and created myriads of other men all separate from each other, and without a generic head. He might, from that crisis, have operated in the production of rational creatures by a succession of individual acts, and created each man, as he did Adam, from "the dust of the earth," but in this loose and uncompacted form they could neither have been framed into one body, nor as such coöperated or sympathized with each other. Their nature, acts, personality and state would have been fixed and intransitive terminating in themselves.

The Creator met the emergency in great mercy. A new economy, not of law, but of grace, was decreed, by which the race were to be regenerated and transferred to a new vital center, and the great laws of association and associated action conserved.

Though man had lost all right to Paradise, to headship, and even life itself, yet he had not, when respited, lost all his powers. He was, therefore, in the causative phase of his nature, constituted a type of the future deliverer of our race—the Messiah. He could still be a shadow of "him that was to come." He could be the generic head, the dynamic unit of a mortal race, and as such, a "figure" of Christ, the head of an immortal race.

It was in his generative phase, then, that Adam was a type of the

Messiah. In detailing the species, his personality, acts and state were of course transitive, that is his sin, death, and so forth, were to pass over to his offspring or reappear in his natural posterity. In the fall the glory had departed; sin usurped the place of righteousness; death, of life; and the sorrows of earth, the pleasures of Eden. By the law of genus and species, therefore, the race were accounted:

1. Sinners.
2. Adjudicated to death.
3. And bereft of the Paraisaical state.

Hence, since the fatal era of the fall of man, these sore evils have haunted our common humanity; sooner or later they are verified in the experience of every man. Every man, sooner or later, realizes the truth of the apostolic record: "By one man sin entered into the world, and death by sin; so death passed upon all men for that all have sinned."—Rom. 5 c.

Christ's Regenerative Headship: Notwithstanding the many points of dissimilarity between Adam and Christ, which I shall by and by enumerate, there exists between them, nevertheless, an element of resemblance by which they are with propriety placed in the relation of type and antitype, or the dynamic units—the generative and regenerative heads of the church and society respectively. Christ is styled the "second man"—"the second Adam."—1 Cor. 15 c. "The head of the body—the church."—Eph. "The Father of the eternal age."—Is. 9 c.

As the antitype of the first Adam, the regenerative head of the redeemed, Christ's acts and state, his righteousness, life and personality are transitive; that is, they pass over from him to his regenerated children, or by the law of genus and species they are repeated in his spiritual offspring, who, by virtue of their relation to him, as children begotten in his own likeness by the gospel, inherit the following blessings, namely:

1. Justification by his blood.
2. The Holy Spirit.
3. His personality and eternal life.

If these are subtle relations, and difficult of conception withal; if their transitive nature appear to any one a capital romance, to comprehend which, nature has not imparted to us the necessary faculties, be it remembered that to aid us in ascending from the sensible to the spiritual, from the known to the unknown, is the special design of types. Let us for aid, then, have recourse to

type, Adam. Let us study the antitype in the type, the transitive nature of the spiritual in the transitive nature of the animal, and our dim thoughts will thereby acquire a definiteness which nothing so well as the type could possibly impart. In this way we shall be enabled to ascend from the lower to the higher level of thought, and seize on the substantive through the shadowy, the unknown through the known, Christ through Adam. *"For as by the offense of one, an adjudication to death came upon all men; so by the righteousness of one, came upon all men an adjudication to life; for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*—Rom 5 c.

How refreshing to our faith and meditations, then, is the fact that in ascending toward the beginning of the world and the source of things, along that cordon of revelation on which Almighty God has decreed the faith of mankind shall rest, we behold, on reaching its higher terminus, Christ and Adam standing before us in the relation of type and antitype—the first link in religion hooked and made fast, as it were, to the last link of creation—Christ to Adam, who is thus the first man, the first type, and the first argument for the divine omniscience, which is the thing to be proved.

In Christ Jesus, therefore, there is offered, by heaven to humanity, the glorious privilege of renewing its life and unity on an eternal basis, the second Adam, of which the animal basis, the first Adam, is but a shadow.

As a type, Adam, like all other types, is designed to answer the following purposes, that is:

1. To define our conceptions of the spiritual.
2. To display the divine omniscience.
3. By this to lay in the soul of man the foundation of the inner government—the government of "the reins and heart."
4. To display the wisdom and forecast of God, in causing the past to minister to the future—Adam to Christ.
5. And by this to prove the divine origin of the Bible.

But as the regenerative, like the generative relation is radical; as it is the major relation between Christ and "the children whom God has given him," therefore that we might meditate of the type and antitype with all possible distinctness, not only in their single and higher element of resemblance, but also in their many lower points of difference, the Apostle in the 1 Cor. xv chap. places them before us in strong contrast, as the two dynamic units; and thereby offers to us as a general privilege an opportunity of contemplating

our relations to each separately, under the antithesis of their respective order of details. Thus:

1. As in Adam all die, so in Christ shall all be made alive.
2. As by a man came death, so by a man came the resurrection of the dead.
3. There is an animal, and there is a spiritual body.
4. In Adam we lose our animal personality; in Christ we gain a spiritual personality.
5. The former is weak, corruptible, dishonored, and animal. The latter is strong, incorruptible, glorious, and spiritual.
6. The animal is first, the spiritual last.
7. Adam was made a living soul, Christ a quickening spirit.
8. The first man was made of the earth, earthy; the second man was the Lord from Heaven.
9. As was the earthy, so shall they be who are earthy; and as is the heavenly so shall they be who are heavenly.
10. Flesh and blood (the animal) can not inherit the kingdom of God; but the spiritual shall all be changed.
11. Death shall be swallowed up in victory.
12. The Regenerated in glory shall sing, "Oh, death where is thy sting? Oh, grave where is thy victory? The sting of death is sin, the strength of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Here, then, by numerous distinct points of dissimilitude between the animal and the spiritual heads, our relations to them severally are brought still more decidedly within the grasp of the mind, the Holy Scriptures in this manner urging upon our convictions the following radical doctrine, namely: *that men are not isolations*, "that no man liveth to himself, and no man dieth to himself," but all, both in nature and religion, in society and the church, exist under correlative incorporate heads. So that, whether our affinities are animal or spiritual, corporate and associated action are primordial laws of our nature. Human life is a life of relations in both its phases, animal and spiritual.

Man, whose coming all preceding terrestrial orders had for untold ages presignified, by his fall became a mere sign in the world—a figure—a type—a symbol. Society and religion were thenceforward to be two distinct organisms, inspired with different spirits, and appointed to very different destinies.

With different dynamic units or heads, different principles, ordinances, institutions, manners and customs, the temporary was to fore-

shadow the eternal; the finite the infinite; the animal the spiritual; the human the divine; Adam Christ; till the race, by *genesis* and *regensis*, should at last renew its life and unity on an eternal basis, Christ Jesus our Lord.

The Holy Scriptures, like the sun, the earth and the heavens, are their own witnesses. Our duty, therefore, is to read them, till we learn this—till we learn that life, under Adam and Christ, the units of life, is like other things double—animal and spiritual; temporal and eternal; and that the Scriptures, which treat of these and reveal them, certainly have for their great author the Omniscient God.

As the rich harvest of the seeding year indicates the necessities of mankind, and meets them with fruits and golden grains, so the Holy Scriptures indicate men's spiritual necessities, and meet them with a heavenly fruitage, various, and excellent beyond compare.

Of the globe unveiled in the Holy Scriptures, Adam and Christ are the poles. Touching the good things offered by the latter, namely

1. Forgiveness of sin;
2. The Holy Spirit; and
3. Eternal life;

we need not controvert or dispute their truth, for they are precisely what we need: and as to the evils that come to us by the former—

1. Sin;
2. Degradation; and
3. Death;

we can not debate them, for they are the very things we suffer; and the Scriptures, which show and record, with such unerring accuracy, both what we suffer and what we desire, demonstrate with sufficient clearness that their great author knows, to infinite minuteness, both the things that have been, the things that are, and those that shall be.

There is no logic in false religion; but the Holy Scriptures are an embodiment of all just and admirable reasoning; so that what the Most High said to the idols and oracles of old, may be repeated here: "Show us things to come that we may know that ye are gods"—show us before they occur, the changes that are to take place in religion, the rise and fall of nations, and the beginning and end of the sacred and the secular ages—show us, by a *phanerosis*, your omnipotence, and by an *apocalypsis*, your omniscience—show us, by your lesson to the eye and your lesson to the ear, that you know all things, and can do all things—"that we may know you are gods."

That society and the church are severally corporate and coöperative; that the former has a generative, and the latter a regenerative head or unit—the alpha and the omega—the first and the last of his kind—are thoughts so radical, that if they are rejected from our faith, no man can by any possible historical analysis lead us to the beginning, or by any possible historical synthesis guide us to the end, either of society or religion. As the units of society and the church, therefore, Adam and Christ are fundamentals; and by meditating on the many points in which they differ, and the single one in which they so admirably agree, we are enabled to ascend with better defined conception to the great religious conviction, that *Christ is the regenerative head of the world—Adam's antitype.*

But though this analogous import of the type is important, yet it is to its logical bearing we especially direct the attention of the reader. Who but an all-seeing God could possibly have met, with so bold a display of omniscience as this, the logical necessities of our nature? Who but he could have foreknown and foreshown that the redeemed from among men were not always to appear in the world as an unorganized crowd, scattered, unjointed, uncompacted isolations, but organized and compacted under the Messiah as their head, and finally gathered up under him into one body, and “molded in every joint and member into an immortal feature of loveliness and perfection”—corporately and coöperatively holding forth the great redemption that our race may be saved.

CHAP. VII.

Regeneration.

HAVING ascertained who the regenerator of the world is, this is a proper place to speak of the above subject.

The deplorable truth underlying *regeneration* and the *new birth*, is the Fall of Man. By one act of unrighteousness, the *genus homo* of the race vitiated his title to the globe, his crown, his scepter, his throne, his kingdom, and right of dominion. Messiah being the second *genus homo*, the regenerative head of the world, it is worthy of remark, that the first doctrine taught in Jerusalem by Jesus Christ our Lord, was the *new birth*. To the Jewish ruler he says, “Marvel not that I said ye must be born again.” *John*, 3 c. We are a race

that have lost caste with God, and been *degraded*; with degradation has come deterioration, and with this, depravity. The heart of our common humanity is depraved and declared with authority to be "deceitful above all things and desperately wicked." The Redeemer himself has said, that out of the heart "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," etc. *Mat.*, 19 c. These particulars afford us a glimpse of that dismal and unfathomable abyss of evil—the natural human heart.

What then is meant by its regeneration? To this we answer, that the only type of regenerated mind given us by Christ, is the mind of a child—the mind of a babe: "Unless," he says, "ye become as babes, ye shall in nowise enter the kingdom of heaven." In the docile and unambitious life of a child, illustrated by Mary sitting at the Master's feet, feasting on his immortal teachings, we have the true symbol of regenerated mind.

Regeneration being an effect, a change, by faith in Christ, of all the purposes of the soul and life from the animal to the spiritual, from the temporal to the eternal, we necessarily desire to know its cause or causes, proximate and remote. As Christ personally is the antitype of Adam—the regenerative head of the world, he is, of course, the first and real cause of our regeneration. When any thing to the contrary is stated in Scripture, as when James says, that the Father of lights of his own will "begat us by the word of truth;" or when Paul says he begat the Corinthians by the gospel, and was their father, the affirmation is metonymical, for Christ is the second Adam, and it is the death of Christ that gives life to the world. "I give my flesh for the life of the world," said he. He is, therefore, the first cause of our regeneration—the father of the Christian age. In this vastly important, but complicate question, to ascertain definitely the regenerative head is a first step toward understanding the whole matter.

What, then, is the immediate, the instrumental cause by which he regenerates the heart and transfigures all the purposes of the soul and spirit? We say, that from the beginning of our reformation, it has been uniformly taught, that in conversion, the immediate instrumentality is *moral*, and neither *spiritual* nor *physical*; and this view has been so clearly stated and forcibly defended, and all contrary views so perfectly and powerfully confuted, as to require no more at the hand of any man. It is by the gospel, then, in Scripture styled "the word," "the word of life," "the word of truth," "the word of God," "the word of Christ," and "the word of the truth of the gos-

pel"—that men are regenerated. This has been, is now, and ever will be the exclusive instrumentality, whether the agent that speaks it be God, or Christ, or the Holy Spirit, or the holy apostles, or the Church, or her ministry: The agents or preachers may be many—the instrumentality must be one—the gospel working faith and working by faith.

As for those who quote the Scriptures against this view, denying the instrumentality of second causes, and saying that, because man is dead in trespasses and sins, he must be awakened by *physical* power, their error is found in the fact, that they regard *moral* death as identical with *physical* death, and consequently, that a dead mind must be brought to life by the same kind of influence or power necessary to raise a dead body; whereas all the physical power in heaven could not awake the soul that is morally dead, even as all the moral argument under heaven could not raise a body that is physically dead. Their theory of human nature is absurd.

Christ personal, then, is the remote cause, and Christ preached the immediate cause, or the instrumentality, in regeneration. To illustrate. If the water in a crystal jar holds in solution gasses of various kinds, acids or alkalies, salts or metals, these substances, by exhibiting certain tests, may be decomposed or precipitated, and the water reduced to its pristine purity. Now the various elements of which the gospel is the aggregate form so many moral tests by which all evil is decomposed and precipitated. The love of God in the gift of his Son—Christ's own love and infinite condescension, his incarnation, his heavenly but hazardous mission to the Jews, his transfiguration, his sorrows and teachings, his death, burial, resurrection, ascension and glorification preached, and as it were, dropped into the mind successively, or in other words, addressed to the human heart with all the evidence of truth and the sweetness of love, decompose all sin, and separate it from the mind and spirit of a man, reducing him thereby to simplicity and childlike docility. The subject of so great a change, then, loves what he hated before, and hates what he loved before. As, therefore, the contents of the jar indicate the exhibition of certain tests, so the various and desperate necessities of our nature—the miserable evils that infest and haunt our souls indicate the exhibition of the various elements embraced in the preached gospel—called, as a whole, "*the power of God.*"

Christ, then, being the second Adam and the regenerative head of the church, operates in our regeneration by the instrumentality of a second and proximate cause, viz.: the preached gospel.

Seeing that "if any man have not the spirit of Christ, he is none of his," it will be asked, What, then, is the work of the Spirit in our religion?

To this I answer,—His work is double—external and internal: *externally*, by miracles, prophecies and inspirations he covers the Christian religion with a glorious panoply of proof, and with the Father and the Son is one of its architects; *internally*, we are born of him. "That which is born of the Spirit is spirit." To the explanation and illustration of this grand mystery we devote the following chapter.

CHAP. VIII.

The New Birth.

WHAT is not begotten can not be born, and that which must be born has first to be begotten.

In the order of nature, therefore, generation precedes birth. In this point these two things differ from each other. Again, birth creates nothing. It is purely transitional. By it the child is translated from the womb to the world, or it passes from the *negative* to the *positive* state of animal existence. It no longer lives by the circulatory system of the mother, but is individualized and made to live by an inspiratory and respiratory apparatus of its own. This positive and individual life is commenced and continued by the *atmosphere*.

What, then, is the spiritual or new birth? It is the transition of regenerated persons from the world to the church: by it the regenerated pass from the *negative* to the *positive* of spiritual life.

By what means is this transition made? Christ answers the question to Nicodemus when he says, "Except a man be born of water and the spirit he can not enter the kingdom of God."—*Jno.* 3 c. This is dogmatical, authoritative, infallible, and we accept it literally as such. The regenerated man *must* be translated from the world to the kingdom of God by "*water and the spirit*." The convert must first be carried personally from the midst of God's enemies to the midst of his friends by water—baptism. This is a personal change of state, not a spiritual, for that which is born of the Spirit is *spirit*—the *mind* and not the body; as then the body is transferred from one

state to another by water, so the soul is changed from one state to another by the Spirit.

What are these two states? They are the *negative* and the *positive*; as animal life is negative in the womb and positive in the world, so spiritual life is negative in *regeneration* and positive in the *new birth*, or negative in the world and positive in the church. When the preached gospel has regenerated a man, and the transitional ordinance has conveyed him from the world to the church, he is then born of water, and stands to God in the relation of a son; here the holy Spirit of God meets him as such, and by a spiritual operation, understood only by its effects, changes the state of his soul from the negative to the positive of spiritual life. Here Spirit meets spirit, the divine the human, and the convert is endowed with "power, love and a sound mind." He now cries, *abba*—Father.

As after birth, the animal life of a child is by the first breath of air it inspires, changed from the negative to the positive of animal life, so in religion the first breath of the Spirit of God upon the regenerated heart dispels all fear, trembling and dubiety, and sheds upon the new-born spirit filial love, power, energy and perfection of conscience. Thus the regenerated is changed by water and the Spirit in the state, both of his soul and his body—and is thence called a new creature. The change then is both personal and vital.

At creation the earth herself passed from the negative to the positive—from chaos to order by water and the Spirit, and may be said, therefore, to have been born of water and Spirit. "The Spirit of God moved over the face of the water."—Gen. 1 c.

Our religion is divided into the *Evangelical*, the *Ecclesiastical*, and the water and Spirit which unites these. The evangelical may be styled aggressive christianity; baptism and the holy Spirit transitional christianity; and the ecclesiastical—that is the church—corporate and coöperative christianity.

It will be seen, then, that there are different powers operating in our religion, namely, the evangelical or moral; the transitional or spiritual; and the incorporate or coöperative. We are regenerated by the first, born of the second, and incorporated by the third.

The difference between the moral and the spiritual is here perfectly transparent; by the former we are begotten, by the latter we are born.

No deduction from any promises could possibly be more legitimate than the following from the above, viz.: that in our salvation there is something which the word or preached Gospel can do, and

something else which it can not possibly do; it can convert and regenerate, but it can not change the soul which it regenerates from the negative to the positive of spiritual life. To do this great work is the office and prerogative of the Holy Spirit of God only.

It follows that a preacher's work extends just so far and there it stops. "Go, convert the nations," etc. By the glorious Gospel he can convert and baptize; but to change the state of the soul from the negative to the positive is not his prerogative. The residue of the Spirit is with Christ, and the transit of the convert from the world to the church must be made by being *born* of that Spirit.

The reader exclaims—a miracle! and invisible!

It is a miracle and invisible; but yet the fact can be known by its effects as perfectly as any other invisible matter by its effects. Its invisibility ought not to stumble or surprise us, for the kingdom of nature itself is pregnant of the invisible. How many unseen changes are constantly occurring in all the physical systems, mineral, vegetable and animal, by means of principles which are themselves unseen. Hence the Redeemer both illustrates and defends the secret change of the soul, of which he spake to the Jewish ruler, by an appeal to the mutations of a physical agent, known in its changes only by its effects; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." The change of the soul by the Spirit, like the mutations of the wind, is invisible, and known only by its effects.

A criticism, known to me for thirty years, and recently revised with great elegance and power by one of the brethren, is against me here. I am constrained, nevertheless, by reasons which I have not space to insert, to regard the old reading as the true one, it being illustrative of the change of which the Redeemer was speaking, namely, the invisible change of the soul by the Spirit.

That after faith and obedience the love of God is shed abroad in our hearts by the Holy Spirit which is given to us, is a glorious reality which our consciousness is delighted to verify. In this way experience is added to promise; and "we know that we dwell in him and he in us because he has given to us of his Spirit." "The testimony of the Holy Spirit in thy heart," says St. Bernard, "is this—thy sins *are* forgiven thee."

The views of our brethren on the third chapter of John are expressed thus; "We are born of water and Spirit as a child is born of its parents. The water is in the place of the mother, and the

Spirit in the place of the father." The Spirit stands to us in the relation neither of father nor mother; the relation which he sustains to God's people is neither maternal nor paternal, but is indicated by that first breath of air which, inspired by the new-born child, changes its life from the negative to the positive of animal existence, and this doubtless is indicated by the Redeemer, when he breathes upon the disciples and says, Receive ye the Holy Spirit. We can now dispense with the use of the above verbiage.

There is more still to be dispensed with; and therefore we say further, that as the gospel of our salvation was first in the hands of God, who proclaimed it when he said from heaven, "Behold, my Son, the Beloved, in whom I delight," and as it afterward descended to Christ, and to the Holy Spirit, and the holy apostles, and after them to the primitive church and its ministry, and from them again to the modern church and its ministry, that they might successively advocate its saving excellence at the bar of the human conscience, the human heart, and the human understanding, would it not be well to dispense also with the following unsound phrases: "the Spirit converts us by the word, in the word, with the word, through the word," etc., etc.?

These phrases lead astray. They make men imagine that the Spirit is still an agent in preaching the gospel, and that the words of the gospel are the words of the Spirit. But it would be just as correct to say that the Father and the Son are still agents as that the Holy Spirit is still an agent. And if we say that the word of the gospel, which regenerates us is the word of the Spirit, and that, therefore, he may be called the agent that regenerates us, we ought to remember the sayings of Christ on this head, that the Spirit, who is a missionary to the church, would, when he came, not speak of himself, but "whatsoever he heareth," says Christ, "that will he speak." The words inspired in the holy apostles, and now stereotyped in their writings by this blessed missionary, are Christ's words, and are *the* instrumentality by which he converts mankind, whether the blessed God, the Redeemer, the Holy Spirit, the apostles, the primitive church and her ministry, or the modern church and her ministry be the agents; and therefore we wind up this paragraph in the following general formula, viz.: that though in the conversion of the world Christ has had many agents, he has nevertheless had but one instrumentality. While, therefore, there is an evangelical connection kept up between him and the world for which he died by the gospel, there is also a higher connection kept up between

him and the church for which he lives by the Spirit. He has, therefore, left neither the world nor the church alone; but is with the former by the gospel, and with the latter by the Spirit. "I will not leave you comfortless."—*Jno.* 14 c.

There passes on the life of every new-born child, by the atmosphere, a change that is neither maternal nor pratalnal but vital; and the agent or air is *ab extra*. If, however, the child is still-born, the atmosphere will not give it life; for it is not the office of the air to create but only to change the state of animal life, and continue it. All this holds true in spiritual life. It follows that as there is no positive animal life without the atmosphere, so there is no positive spiritual life without the Spirit. "Unless a man is born of water and Spirit, he can not enter the kingdom of God."

As the child walks in the atmosphere, by which it receives its positive individuality, so those born of the spirit are commanded to walk in the Spirit; for as the animal, excluded from free and constant intercourse with the air, pines and dies, so the spiritual child, if excluded, either by himself or others, from free and constant intercourse with the Holy Spirit of God, first pines and finally dies. "You have a name to live and are dead."—*Rev.* The laws of our spiritual relations are, therefore, as fixed and determinate as the laws of our animal relations.

How solemn and how certain the fact that a man must be born again! Yet how encouraging it is to all preachers who, like their great Master, teach this doctrine, to know that, if they serve God with their spirit in the gospel of his Son and regenerate men by their preaching, the same men, if "born of water," shall as certainly be "born of the Spirit" also.

It may aid our understanding of Christ's words, in *Jno.* 3 c., to discuss the following, viz.: the negative, transitional and positive states of animal, political, spiritual and eternal life; of this last, *hades* and the resurrection constitute the negative and the positive—the former seen in the parable of the rich man and Lazarus, and the latter in the tableau of the Transfiguration.

If the reader desires to see the difference between negative and positive spiritual life illustrated, let him contemplate it in the cases of the apostles, the converts made at Jerusalem, the Jailor, the Eunuch, Paul, and others.

The primitive church and her ministry preached Christ and promised the Spirit; the modern church and her ministry invert this order, and preach the Spirit and promise Christ. My exposition

of the 3 c. of *Jno.* will perhaps not be accepted by these. As the Spirit imparts life—positive spiritual life—the conditions should be understood. They are these: He is promised to all who believe, and given to all who obey.

On the assumption that our religion has for its author the Omniscient God, we would *a priori* expect it to embrace a morality as profoundly pure and holy as we know him to be. Accordingly in the Bible we find all that we would naturally and *a priori* expect. For there the first of all its doctrines is regeneration—the regeneration of the heart and soul, the mind, spirit and manners of the man who aspires to eternal life—the development of the germ, the very birth of the spiritual portion of his mental nature, which after birth requires to be fed, nourished and cherished by the things of the Spirit, as certainly as his animal nature requires to be fed, nourished and cherished by the good things of life, or his intellectual with the things of reason.

The reader will, therefore, we trust, see that in our digression from Adam the type to regeneration the antitype, we have lost no logic whatever; for if any of the things of Scripture is more than all the others commendatory of the Bible, and argumentative of its truth and divinity, it is its perfect holiness. "Without holiness," said the apostle, "no man shall see the Lord."—*Heb.* 13 c.

CHAP. IX.

*The Ancient Empires and their Idolatry,
Or, Bad Government and False Religion.—The Image and the Wild
Beasts.—Symbols.—Dan. 2, 7 c.*

I will overturn, overturn, overturn.—Ezek. 21. c.

1st Proposition: The old Testament Scriptures prove their own divine authenticity by proving that their author is the Omniscient God.

An Axiom.—As the divine government is not, like the human, political and external, taking cognizance only of actions, but internal and spiritual, taking cognizance also of the "thoughts and intents of the heart," I therefore lay it down as axiomatically true, that till the idea of the divine omniscience is wrought into a man's consciousness as a faith, he can not be a subject of the inner or divine government—the government of "the reins and heart." Without this faith,

conversion is not even a moral possibility. As nature is full of God's power, religion is full of his omniscience. "He knoweth the end from the beginning."

Since the *church* and the *state* are the two systems that chiefly engage men's thoughts, and the Scriptures disclose by types, as we have seen, their author's perfect foreknowledge of religion, we would expect that by some other means they would also disclose his foreknowledge of society; and by these combined means close up with power the great argument for their author's omniscience. This they do by symbols. So that as types prefigure and presignify God's affairs or the things of the church, so symbols prefigure and presignify men's affairs or the things of the state, that is of the empire.

In Daniel, recorded in symbols, we have a series of five successive visions relative to the government of civilized society, extending from the days of the prophet down to our own time, and hence onward without limit, thus:

1. The Metallic Image, 2 c.
2. The Four Wild Beasts, 7 c.
3. The Ram, He Goat, etc., 8 c.
4. The Seventy Weeks, 9 c.
5. Things noted in the Scriptures, 11 c.

These five visions form but one prophecy—one great prophecy—which may be compared to a grand historical painting, first sketched in bold outline, and afterward touched and retouched, till finally brought to perfection.

The history, by which the prophecy is met, is the following, viz.:

1. The Assyrian Empire.
2. The Medo-Persian.
3. The Grecian.
4. The Roman.
5. The Gothic Kingdoms.
6. The Papal Kingdom.
7. The Kingdom of God.

The perfect coincidence of this history with the prophecy, has been demonstrated with such excellent judgment, and such great extent of learning, by many great and good men in the church, Irenæus, Cyril, Jerome, etc., among the ancients, and Grotius, Bochart, Mede, Jurieu, Brightman, More, Wetstin, Wells, Newton, Bullinger, Cowper, Irwin, Prideaux, and Sir Isaac Newton, among the moderns, that to offer any thing more as proof of that coincidence, would argue a great want of modesty in the writer. What-

ever, therefore, we say in regard to symbols and their coincident history, we say it not for the purpose either of establishing that coincidence, or confirming it, but for eliminating from it the argument for the divine omniscience, which it so certainly embraces. This is explicit.

"Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his waist and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."—*Dan. 2 c.*

Taking for granted what Newton and others have proved—the perfect coincidence of history with this prophecy—we have then to do with the latter only as an effect springing from *some* cause. The question arises then, whether that cause was human or divine? Was God or man the more likely to produce the prophecy?

The Holy Scriptures demonstrate that their author had seen proper, long before the days of the Emperor and Daniel, to put on file in the archives of the Jewish nation, other prophecies, which, as in the instances of Noah, Abraham, Isaac, Jacob, Moses, David, and others, had been uniformly met with a correlative history. If, then, the author of the Scriptures had by these men foreseen, and for good reasons foreshown events—great events, which are even now operating in society, it is not improbable that for other good reasons, he should foretell other great events.

Antecedents do, therefore, favor the divine origin of the prophecy; that is, God was more likely to produce it than man.

On the other hand, it does not appear that the king and his minister, either at the time they had these visions, or before, or after it, set up *for* prophets. The king acknowledged that the vision "had gone from him;" and Daniel avowed that he was enabled to recover it to the recollection of the prince, not "for any wisdom that he had more than any living, but for their sakes, who should make known the interpretation."—*Dan. 2 c.*

Antecedents, therefore, do not favor the human origin of the prophecy; or, man was less likely to produce it than God.

Moreover, there are in the body of the two visions, predictions that must have been profoundly offensive to the prejudices and hopes of both these personages—predictions that doomed both Israël and the empire, Jerusalem and Babylon, to final destruction—matters more than all others dreaded and deprecated by the king and Daniel.

As then, the destructive revolutions indicated in the prophecy were so distant that man could not foresee them, and so painful in their nature that, but for the spirit that was in them, the prince and his minister would not have recorded them, we conclude that the visions were not of man, but of God.

But the divinity of the prophecy may be argued still farther from the end in view, namely, to give assurance to God's servants that truth was mighty above all things, and would prevail—that humanity would make its transit through the dark ages from the low physical life, the grinding tyranny and foul idolatry of the ancient world, and finally ascend into the intellectual and moral life, the popular government and revealed religion of the modern world. To foretell, for the encouragement of the righteous, that the eternal God would create a resplendent future, was altogether worthy of the spirit of prophecy.

Here then, in the image of Daniel, "known and read of all men," stands in incorporated gold and other metals, the symbols of the general government of the civilized world, by a definite succession of imperial dynasties for two thousand five hundred years at least. Who can successfully impugn its truthfulness?

Statesmen reason from principles to events, and from events to principles, and sometimes fortunately anticipate results; but would the most exalted of them venture to declare the future fortunes of any single kingdom for a year? Would he venture to predict what France shall be in 1860? Or, if confidence in his own reasoning emboldened him to do so, would he voluntarily stereotype the prediction, and give the volume to the world as the material pledge of his own great sagacity? Not a statesman on earth would venture it.

Philosophy too, by abstraction and calculation, can predict certain material changes for any given time, but such predictions are founded on principles perfectly known to man. The glorious prerogative of absolutely knowing "the end from the beginning," of deciphering by types and symbols the future fortunes of Israel and the empire,

and of transfiguring the future into the present, is God's prerogative—as marvelous and perfectly superhuman, as it is certainly incomprehensible and altogether divine. Men are historians but not prophets. The literature of “things that are not,” is a lofty literature. In it the Most High has no rival, and while the fact confirms our faith, it should modify our self-complacency.

Have there not, then, since the days of Nebuchadnezzar, been *three* dynastic revolutions in the imperial sphere? And are not these found in the symbols? Have not all the empires in question, Assyria, Persia, Greece and Rome, been revolutionized and stripped of their universality? Has not the last of them sunk down in all its weight and extent into a ruin of nations before the fiery and bloody sword of the northern invader? Are not the kingdoms into which it was broken, now reeling to and fro upon the face of Europe like a drunken man? Has not time brought even the proud, tyrannical and blasphemous Papacy to its knees? And have there not taken place, in the nations emancipated from its yoke, great ameliorations in government and other departments of the social system? As all the types looked to the days of the Cæsars—the beginning of the Roman Empire—when the inner or spiritual government—the government of “the reins and heart”—passed into the hands of God's Messiah, may we not with propriety hope that all the symbols look toward that era when the relicts of that empire shall be given, as the prophet says, “to the burning flame;” and the outer and political government, the government that regulates society, pass forever into the hands of God's saints—Christians?

The embodiment of the general government and general history of ancient society in a resplendent metallic image, was a contrivance for the truth and support of religion as truly ingenious as it certainly was divine; and the repetition of the same history in new sets of symbols, horns, rams, goats, and wild beasts, with additional particulars appended, till one entire prophecy is perfected, was surely not less wonderful, not less divine, and must have been intended hopefully, by a succession of dynastic revolutions, to lead the minds of God's people along the tyrannical and idolatrous ages onward to the inauguration of the new order of things—“the restitution” to God, by his Son and his saints, of all government outer and inner, spiritual and political.

These thoughts show that God keeps fast hold of human affairs, and is guiding the empires of the world by a succession of revolutions

to a crisis where they will be superceded by a better order of things than tyranny and idolatry.

Unless, then, truth has lost its vitality; unless we are blind to the most perfect coincidences, or smitten with an incredulity wholly invincible, we must behold in these symbols the most transparent and striking instances of the divine omniscience—we must see that by these predictive symbols, God has marvelously subsidized for proof of revelation the throne of kingdoms—the imperial houses of Asia and Europe; and made Nebuchadnezzar, Cyrus, Alexander, and Caesar the involuntary but public witnesses of his own omniscience, and of the truth of his religion, which they have alternately either woefully corrupted or miserably destroyed.

We greatly admire the man whom nature or education has endowed with a large amount of forecast, and who sees the end of an enterprise from its beginning; shall we not then both adore and admire that power in the Almighty, by which he sees the end of all things human and divine from their beginning?

Let us say with Solomon, "Thou even thou only knowest the hearts of all the children of men."—1 Kings 8 c., 39.

And with David, "The Lord searcheth all hearts and understandeth all the imaginations of the thoughts."—1 Chron. 28 c., 9.

"O Lord thou has searched me and known me. Thou knowest mydown-sitting and my up-rising; thou understandeth my thoughts afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but lo, O Lord, thou knowest it altogether."—Psl. 139.

Be it remembered, then, that in the management of our erring and heart-broken race, heaven is working to points—the first of which is, to lay in the heart of humanity, by a sense of God's omniscience, the basis of the inner government; and by this to work out, as in America, a political or outer government, that shall be in greater harmony with the true religion and the rights of men than the ancient governments of Assyria, Persia, Greece, and Rome. The kingdoms of this world will yet, by a knowledge of their own rights and the true religion, become "the kingdoms of our God and his Christ, and he shall reign forever and ever."

The Emperors.—The author of the "Night Thoughts" says, "All men think all men mortal but themselves." This is as philosophically correct as it is poetically beautiful. Perhaps it is by thus striking into bold relief and verbal propositions the hidden instincts of our nature, that the true poet in one phase of his genius distin-

guishes himself above the mere rhymester. Man is too hard pressed in this life and loves it too well to meditate much on death. If, however, after reaching his grand clinacteric, he is convinced by facts, or convicted by feelings, that his death is a necessity, and will at last prove a reality, he lays "the flattering unction" to his heart, that his body is not his spirit, his personality, not his identity, and he feels cheered by the hope that though, "amid the wreck of matter," he loses the one, the other survives vital and immortal. It is vastly difficult to realize our own mortality. It is this conviction of an indestructible identity that renders man's depersonation less terrible, and enables him, in most instances, to encounter death with courage and resignation. For, as a great philosopher has said, "Notwithstanding the terrifying pomp in which death sometimes arrays itself, there is scarce a weak feeling in our nature which can not master it. Revenge triumphs over death; love slights it; honor aspires to it; grief flies to it; and fear anticipates it."

Nay, when Otho, the emperor, had slain himself, pity, which is one of the tenderest affections, provoked many to die out of mere compassion to their sovereign, and as his truest sort of followers. The same author adds: "It is no less worthy to observe how little alteration in good spirits the approach of death makes. Augustus Cæsar died in a compliment; Tiberius in a dissimulation; Vespasian in a jest; Galba in a sentence; and Septimius Severus in a dispatch. *Adesti si quid mihi restat agendum.*" "If any thing remains for me to do, make haste."

We conclude that by nature man has in him no instinct either of death or annihilation. He was made for eternity, and meets death as an unavoidable accident. All his instincts are vital and immortal. This is the secret of his love of fame. When he can no longer live in himself, his instincts of immortality inspire in him the desire of living in the memory of others. He is ambitious of fame.

"This," says Milton, "is the last infirmity of noble mind;
It is the spur that the clear spirit doth raise
To scorn delights and live laborious days."

In regard to fame, it may be laid down as a law, that a great exterior life must depend for the splendor and success of its enterprises on the force and genius of the inner man—constantly invigorating and illuminating it. Many attain to praise—few to fame; the reason of which is that private virtue is more common than the public good—benevolencé than magnanimity.

Let us inquire, then, what is meant by fame; let us hear what great

men themselves say of this—the great object of their admiration and ambition—their “last infirmity.” What quality in fame so ravishes and inflames their great hearts?

Boyle says fame is not a blessing, except in relation to the qualities that give it; otherwise Satan were as happy as he is miserable.

Addison defines it “the noble mind’s distinguishing perfection.”

Sir Walter Raleigh asks, “What is it but a kind of history following good actions of virtue—actions accomplished with difficulty and undertaken for the public good.”

Milton, in his admirable piece on education, says, “I am long since persuaded that to do any thing worthy of memory or imitation, no purpose or respect should sooner move us than simply love to God and to mankind.”

Shakspeare calls reputation “a bubble.” But we know that this great spirit did not by “Reputation,” in that use of it, signify a great and honorable fame, of which indeed he himself has become the worthy inheritor.

Great spirits, then, seek not fame as the reward of evil, as did the unworthy Achas, Manasseh, Caligula, and the death-dealing Nero.

The magnanimous thirst after it as the reward of virtue—the reward of great and noble actions. If we accept the above definitions, true fame is but the reputation, celebrity, honor and renown that follows illustrious actions, undertaken for the glory of God, or the good of mankind, and accomplished with difficulty. In a word, it is the esteem of God and man. This account of fame singularly accords with what the Scriptures say of the great and pious men of old, who “through faith subdued kingdoms,” etc. We may, therefore, say that the man who would attain to fame, must first grapple with some great thought or grand resolve—begotten in his own heart, and afterward meditated upon till he has attained to a just appreciation of its sovereign merits, and till, by an ardent attachment to it, he feels himself fully prepared with consummate devotion to support it, if necessary, with his life, the instant it is born into public. Franklin conceived that lightning and the electric spark were identical—a great thought—and he abandoned not his experiments till nature yielded up the mystery, and the forked lightning, like a crooked serpent, coiled with submission at his feet. Morse perceived it had the fleetness of Mercury, and gave it for wings to the mind; he annihilated space; he superimposed our cities; he made mind ubiquitous; he invented the Cable; he made London and New York one city; two nations one territory; he killed time. Napoleon

ordered that the word "impossible" should not be used in his military councils, and his sword laid all Western Europe at his feet.

Lord Bacon, in a classification which he has made of great men ranks them under five heads; and to the *conditores imperiorum*, the founders of empires, he assigns the first class.

He says, "the true marshaling of the degrees of sovereign honor are these: In the first place are the *conditores imperiorum*, founders of states and commonwealths, such as Romulus, Cyrus, Cæsar, Ottoman, Ishmael, etc."

It would have been to the interests of literature, had this illustrious man handled, in an essay, the particulars of his own great generalization. But he has left his readers to make out details for themselves.

In the procession of heroes, then—for history turns on heroes—the imperial magnates, Nimrod, Cyrus, Alexander, and Cæsar walk first; heroes eminent above all others in history for their sublime genius in the art of war, and for their powers of combination and sovereignty. Among those, therefore, who have most eagerly courted fame, none have been more successful in the pursuit of it than those I have named—princes who sought it in the direction of those marvelous instincts of authority and power—society and government that most of all assimilate men to the deity in greatness.

Our book being logical, we can consistently only glance at the salient points in the career of these illustrious heroes; and indicate to the reader where, in their stupendous greatness, enterprises and successes, their genius shone forth with greatest splendor of power before mankind.

We will, therefore, state *first*, in what the founding of an empire consisted, and, *secondly*, enumerate some of the difficulties attending this greatest of all human achievements:

In what, then, did the very act of founding the empire consist?

We answer: In its simplest form, it consisted in laying down, with effect, either by speech or codification, the will of the conqueror as the law of the empire; or of infusing into the various nations embraced in the imperial body politic, that *one will* with such strength and such extent of effect, that the whole organization, like a unit, felt animated and governed by it.

Sometimes the emperors, like the Roman Pontiffs, affected to be infallible—the center of universal wisdom, as well as of universal power; and by stamping their laws as immutable, sought to impress

the people with the idea of their inerrability. We learn from holy writ itself, that, under the second of the ancient dynasties, the laws of the empire were unalterable. "The writing which is written in the king's name, and sealed with the king's seal, may no man reverse."—*Esth.* 8 c., 8.

If, then, we imagine to ourselves one of these heroes making his own will, to the absolute exclusion of all others, the basis on which to organize, in the form of an empire, the multitude of nations embraced in it, if we conceive him as causing his own will to become universal law, pervading with his own name and fame the vast area included in the tremendous boundaries, which I shall afterward set down, we shall thereby, I presume, feel fully prepared, with Lord Bacon, to admit that by no other mortal achievements could the founding of an empire possibly be surpassed.

Ordinary spirits may, therefore, be pardoned if, according to the superstition of the times, they deemed the personage by whom the *fete* was achieved, only less than a god. Cyrus was adored. Alexander affected to be the son of Ammon. And the superstitious Romans sprinkled incense on the altars erected to Cæsar.

Some of these heroes raised, and led to war, millions of armed men; others met these millions on the field of battle, triumphed, and revolutionized the empire. To rid the world, then, of tyrants, who would be heroes here and gods hereafter, and to bring about a "restitution" of "all rule and all authority and power" to God by his Son and his saints, are the grand issues to which the index of the providential government points.

The difficulties attending the founding of the empire will be glanced at in a future chapter.

CHAP. X.

*The Flood and Baptism—Transition a Type.**The antitype to which (water) baptism does now save us.—1 PETER.*

A TYPE is not the very image but only the shadow of the thing signified. An image, as in a mirror, reflects the light and presents us with a likeness of the thing prefigured, but a shadow is the result of the interception of the light and offers, as we see it on the wall, but an outline.

Christianity illuminates the typology of the Old Testament, and in turn receives back from it, not the very image, but a fixed and well-defined shadow of herself. She removes the veil that covers the typical portion of revealed religion, and in the sunlight of her illuminations we behold with awe and wonder the general but immortal lineaments of her truth and beauty, traced by the hand of a great master thousands of years before she was born into positive existence.

As a transitional ordinance, conveying believers from the world to the church, "baptism was typically manifest in history long before its actual exemplification in the Gospel of Christ."

The New Testament, the antitype, can look into the Old Testament the type, and in the waters of the Flood, which drowned the world and saved the Church, behold in it, at the distance of almost five thousand years, the same penal, saving, and transitional characteristics which distinguish the waters of our own blessed baptism.

Adam was doubtless the first of men to offer to God substitutional and commemorative sacrifice; yet he is not in Scripture styled a priest. Cain and Abel, too, ministered at the altar without being designated types. As the slaughtered shepherd, laying dead by the altar, Abel looks like a significant symbol of the Messiah slain by his brethren. Enoch too, in his translation to heaven, might be regarded a type of Christ's ascent thither, but none of them are recognized in Scripture as such; lest, therefore, we blend truth with conjecture, we will not treat them as such. Until we reach the Deluge and Noah then, we have, after Adam, neither persons nor things styled types.

Religion is not animal but spiritual; its matters and things are not of sense but of faith. And therefore man, in order to ascend into the spiritual, and accurately define his thoughts on that higher level of conception, requires the aid of sensible material figures or images.

In tutoring man's unpracticed thoughts, therefore, the Most High employs types. Through these he teaches us to seize on antitypes with a more vigorous conception; through the shadowy and known, he leads us with greater force of thought to the substantive and unknown.

The Gospel, as we have seen, purposes to change our character and our state, the former by faith and the latter by baptism. Faith is regenerative, baptism, like birth, is transitional. By the former we are begotten of God; by the latter we are born of God. And as we are liable, even in systems subject to the test of the senses, to confound distinctions and take one thing for another, it is proper to observe here that our character or purpose of life is changed by the principle, and our state or relations by the ordinance; so that a change of purpose and a change of state are two things perfectly distinct, and the former precedes the latter.

Again, baptism has various shades of meaning. It is an immersion in water, and accordingly has an upward and a downward action or a disappearing and a reappearing of the person immersed. Besides these, however, it has, as we have just stated, a transitional characteristic. It transfers believers from the world to the church.

Here again we take one thing for another, or confound one import or characteristic of the ordinance with another, so that when it is said that baptism is the antitype of the flood, that Israel was baptized in the cloud and in the sea to Moses, that the Savior's sufferings were a baptism; that he would baptize his disciples in the Holy Spirit, and that in one Spirit we are all baptized into one body; we immediately look out for dipping or immersion, and ask and wonder how Noah could be dipped in the flood, Christ in suffering, Israel in the cloud, the disciples, and we ourselves in the Spirit.

Now, in these uses of the word baptism, it is not its dipping but its transitional characteristic that is looked at. The Flood transferred Noah from the old world to the new, Israel "all passed through the sea," from a state of bondage to a state of freedom. Christ passed through his sufferings from life to death, and the Apostles, and with them all Christians, pass from the negative to the positive, from inorganic to organic Christianity, by the Spirit; therefore, the transfer of Noah, Israel, Jesus, the Apostles and all Christians, is called a baptism. Let us then not confound the immersional with the transitional characteristic of the ordinance.

Seeing, therefore, that we are liable to take a change of state for a change of character, and to confound even the different characteristics of the same ordinance with each other; seeing that heaven could not possibly desire to carry us hoodwinked across the boundaries that separate the church from the world, we would naturally expect that the ordinance would be perfectly defined, particularly in its transitional characteristic, and be made to stand forth in bold relief on the canvas of our meditations by some type striking and extraordinary. We would expect that some fact in the history of the world most significant of a change of state would be selected, in order to impress us the more vividly with our transfer from the world to the church.

The Scriptures meet this reasonable expectation; and while they secure all ages in the meaning of the essential attributes of the ordinance, "its downward and upward actions," by stereotyping them as a burial, and a birth of water, they also set forth its secondary and transitional characteristic by the great and striking catastrophe of the deluge, and call the ordinance of baptism "the antitype" of the waters of the flood. *"To which (waters) the antitype baptism does now save us."*—1 Peter 3 c.

Birth, marriage, death, and the passage of the Israelites through the Red Sea, and Jordan, were bold and striking instances of a change from one state to another; but a world of waters, a sea without a shore, bearing on its bosom the ark freighted with eight persons, and transferring them from one world to another, is infinitely more so.

This formed a spectacle which is to be seen only once in the world's history. The flood is the type of Christian Baptism. Therefore, as its waters bore eight persons from the primitive to the present earth, and saved them from amid the destroyed, so baptism transfers the regenerated convert from the doomed world to the saved church, and changes all our relations to God, for a change of state is a change of relations. Thus we find the spiritual in the material, and through the latter seize with a better defined and more vigorous conception our transition and salvation.

It is not a little remarkable that in the typology of the Old Testament, the first type should presignify Christ, and the second baptism; that Adam and the flood should prefigure regeneration and the new birth. How gratifying to our faith to perceive that when God constituted these types, he but anticipated the Messiah and his holy ordinance, and sketched in material images or hieroglyphics

the initiatory elements of his own Son's kingdom; he but prefigured in sensible symbols what his Son himself long afterward discoursed of in literal language as the first principles of his religion—faith and baptism. "*He that believeth and is baptized shall be saved; and he that believeth not shall be condemned.*"—Mark 16 c.

As then the typical relation between Adam and Christ is strictly and exclusively *generical*, and the relation between the deluge and baptism strictly *transitional* or *natal*, so our faith in Christ regenerates us; and obedience to his ordinance transfers us from the world doomed to fire, to the church appointed to salvation. "Baptism does, therefore, serve in one sense what the waters of the deluge served in another."

Why should we be startled even to infidelity, that the Holy Scriptures, if they be divine, should prefigure the elements of the Christian religion by sacred hieroglyphics found in the preceding economy, the law of Moses, and foreshadow the things of the New Testament by the things of the Old? It does not surprise us to see in the fine arts, Justice symbolized by a fair image hoodwinked, and having scales in her hand; or Pleasure with her enchanted cup; or Hope with an anchor; or Death with an hourglass; or Victory with a palm; the Constellations of Heaven and the Signs of the Zodiac. These do not even waken a suspicion; but let us speak of Adam and the Deluge as sacred hieroglyphics of vast significance, and immediately our worst suspicions are quickened into violent and spasmodic activity.

But if men, to facilitate their conceptions of pleasures and virtues, employ such sensible emblems, we ought to admire the fact that the Holy Scriptures do the same, and by the force of types and antitypes offer to us the most evident and undeniable evidence of the omniscience of their author. Surely in establishing the relation of type and antitype between Adam and Christ, and between the flood and baptism, the Holy Scriptures establish, with the force of a divine logic, the fact that their great author foresaw "the end from the beginning," and appointed the sign because he foreknew the person and the thing presignified.

If Champoleon deciphers a mysterious hieroglyphic, if he sheds a ray of light on the tyrology of guilty and degraded Egypt, he elicits the admiration of the world; but if the Spirit of God, who searches the deep things of God, reads to us these things in literal language, and assures us that Adam and the flood are, as types, but vestiges of the Divinity—"His footprints on the sands of time"—having the

most solemn and religious import, significant of a great personage and a great ordinance, changing our state and all our relations to God and man, and fixing our fate forever, the world wonders not, it heeds not the grand interpretation. Though Adam and Christ, the flood and Baptism, regeneration and the new birth, or faith and obedience, destroy the world, or save the church, and walk hand in hand with justice and mercy through the earth, yet they are too frequently listened to as ordinances of heaven, which have no such sanctions appended to them.

I do not affirm that the Fall and the Flood occurred merely that Adam and the waters of the Deluge might be types of Christ and baptism, but I do affirm that the Holy Spirit who searches all things, "yea the deep things of God," and discerns the spiritual as well as the physical relations of the universe, saw in Adam and the flood more than was visible to the human eye—saw that they were types, and only types prefiguring and presignifying things and persons in the future—a second Adam, a second transitional, penal, and saving ordinance; saw that in recording them as such, the Holy Scriptures, on whose sacred pages they were to be inscribed, both as historical facts and religious types, would by them afford to mankind the most forcible argument that their Author was the Omniscient God.

The great and solemn fact underlying baptism or transition, is that the present evil world in which men are regenerated or converted to God by the preached gospel is, like the antediluvian world, at war with God, and coöperating against him; so that as James says, "If any man is a friend to the world, he is an enemy to God."

The duty of the regenerated, therefore, is, that they promptly make their escape from the world to the church, and fleeing, by faith and the transitional ordinance of baptism, from among God's enemies seek salvation from the wrath to come among his friends. Let them "flee from the wrath to come, and lay hold on eternal life" through Jesus Christ.

Whether the mind reasons from cause to effect, or from effect to cause; whether it deduces events from principles, or principles from events; whether it reasons from genus to species, or from species to genus, the logical, the inferential, consecutive, or deductive faculty by which these processes are performed is the same; and is not only great in itself, but our obligation to make a legitimate use of it is very great. Its rightful exercise was enforced upon the disciples by the Redeemer on various occasions. "Why," said he to them, "do you not of yourselves judge that which is right?" In the instance

of Judas' treason he says, "I tell you it before it come, that when it comes to pass, you may know that I am he." *Jno.* 13 c.

The Holy Scriptures do, therefore, offer to our consideration the relations of type and antitype, not only to define with accuracy the subjects of our spiritual and higher meditations, to assure us of their own divine origin and of the omniscience of their author, but also to exercise our logical nature which, indeed, necessarily inquires how, without omniscience, such relations as these could possibly have been foreshown unless first foreknown?

In sprinkling, water loses its transitional characteristic and its typical character. By taking away immersion, the Church has been confounded and made one with the world. A drop of water has the properties of the ocean, but it can not exhibit a transition.

Let us, then, for the purpose of defining and invigorating our meditations on our transition and salvation by faith and baptism, have frequent recourse to their types, viz.: the transition and salvation of Noah by the flood; for we shall find the antitype in the type, and the Omniscient God in both.

The examination of this type, as transitional, led to the interpretation of *John*, 3 c., as submitted. Kings and priests are organical; after Adam and the flood, therefore, comes Melchisedec—that is, after regeneration and the new birth, or faith and baptism, comes organization. Melchisedec, our next type, shows that the Messianic system would be organic, corporate, coöperative.

In entering on the mysterious ages of everlasting life, how comforting to know that we do so under the conduct of one to whom nothing is fortuitous—nothing accidental!

CHAP. XI.

The Assyrian Empire.

The head of fine gold and the winged Lion—Symbols of Imperial Grandeur.—Dan. 2 c., 7 c.

"I will overturn, overturn, overturn," etc.—Ezek., 21 c.

In the procession of empires the great Assyrian walks first. Forty-eight years after the emperor had had the vision of the imperial image, Daniel his minister had the same history repeated under a new set of symbols, viz.: four "Wild Beasts." In the first vision the four metals, and in the second the four "wild beasts," are declared to represent four kingdoms: the fourth beast and the fourth

metal, the fourth kingdom; the ten toes and the ten horns, ten kingdoms, and the eleventh horn an eleventh kingdom, which all Protestants recognize as the Catholic government. In these two visions, the head of fine gold and the winged lion are the material symbols of the Assyrian empire.

This was founded, soon after the deluge, by Nimrod, grandson of the patriarch Noah, who probably survived to be a witness of the imperial glory of his warlike descendant—"the beginning of whose kingdom was Babel, Erich, Accad and Calneh, in the land of Shinar."—*Gen.* 10 c.

From Nimrod to Pul, who invaded Israel eight centuries anterior to the Christian Era, there were thirty-eight princes; and from Pul to Belshazzar, slain by the soldiers of Darius the Mede, twelve more, in all fifty monarchs.

After Pul, who, during his invasion of Israel, had received of the regicide Manahem a thousand talents for military services rendered, his successors in the Empire found an easy entrance into Judah, "the land of the Lord." These invading and pillaging Judah and Israel alternately, at last ruined both.

Shalmanezzar, of Nineveh, carried away into perpetual captivity the ten tribes, and Nebuchadnezzar, of Babylon, afterward the other two.

This monarch also overthrew their city and burnt their temple.

The defilement of the sanctuary, by Israel's becoming an incorporate element of an idolatrous empire, is supposed to date from this Era. And if it should seem like severity on the part of God to have suffered his people to be thus polluted, we must remember that Israel had antecedently greatly polluted themselves by idolatry and the vices inseparable from it. Of the twenty kings, who reigned from David to Zedekiah in Judah, only eight could be regarded as good men, and of the twenty that ruled in Israel from Jereboam to Hosea, not one. They were, without an exception, apostate, traitorous, idolatrous, abominable.

The prophet, in his vision of the Wild Beasts, kept his eye on the lion till the wings by which he had soared into dominion were "plucked, and he was made to stand upon his feet like a man, and a man's heart was given to him."—*Dan.* 7 c. In God's good time the encroachment of the Persians began to check the ferocious career of the Assyrian monarchs and compel them to prosecute their military enterprises with greater caution and humanity.

The Empire, however, contained in itself the seeds of its own dis-

solution. By robbery and pillage, by subsidy and exaction the monarchs had amassed for themselves the peculiar treasure of kings, with great wealth came haughty pride, cruelty, luxury and effeminacy. To all these Belshazzar added impiety, and, as we see in Daniel, 5 c., was slain in the midst of it by Darius. The Empire passed to the Medes.

At the deluge the primitive heavens and earth were abolished. Beyond the few scanty memorials inscribed on the page of the living oracles, no monument of antediluvian history is on record. Beyond these the most profound historian is unable to penetrate. Science, Art, Society and the very Earth were swallowed up in a common catastrophe. In the general deluge society foundered at sea, and from the wreck Noah only with his family escaped.

Heir of the present world, he became the progenitor of two eminent personages, Nimrod and Abraham, destined by divine Providence to be the heads of two organizations the civil and the sacred inspired, as a Frenchman says, by very different spirits, and appointed to very different histories, namely:

1. The Empire with its idolatry;
2. Israel and the true religion.

1. The Assyrian Empire, before the days of Abraham, and certainly long before the days of Moses and Joshua, (*Josh.* 7 c. 21,) had filed off from the true God in favor of Idolatry; so that both the inner and the outer government, the political and the spiritual, the throne and the altar, the king and the priest of Babylon, or the Assyrian Empire, stood before God apostates, proper specimens of bad government and false religion. "When they knew God they glorified him not as God, neither were they thankful; and as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," etc.—*Rom.* 1 c.

Thus in the days of Moses at least, the civilized world had fairly and perhaps universally gone off from the true God and his worship to idolatry, to do homage to kings, and to those things which, as Paul says, "were by nature no gods."

The design of the outer and the inner governments, the political and the spiritual is to minister peace and circulate salvation.

But as Imperialism is but the history of bloody war, and Idolatry of foul licentiousness, the true ends, both of government and religion, were totally defeated by them. There was neither peace nor salvation in the Empire. Subject to imperial tyranny on the one hand,

and the licentiousness of Idolatry on the other, the people made blind and infuriate by both, "were without God and without hope in the world."—*Eph.* 2 c.

Man is social and religious. He is, therefore, created for a double order of governments, the outer and the inner, or the political and the spiritual; but these necessities of his nature—social and religious—are not met correlatively by imperialism and idolatry, which at once incite him to war and licentiousness, and destroy both his piety and philanthropy. They minister neither peace nor salvation to any nation. After the third revolution of the empire, God was, therefore, to extinguish both bad government and false religion—tyranny and idolatry.

But though these ends of both governments were thus defeated, and God gave the people up to the lusts of their own hearts; though he gave up the empire morally and religiously, yet he did not abandon it politically and providentially. Though debased it was still within the periphery of the divine forbearance—the divine clemency; and all its heroes, its princes, and their successors were enthroned and dethroned, according to his will. For, as the Prophet says, "He doth his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what dost thou?"—*Dan.* 4 c. Again, "He ruleth in the kingdom of men, and setteth over it whomsoever he will."—*Dan.* 5 c. And again, "I have given all these lands, said he, to Nebuchadnezzar, King of Babylon, my servant."—*Is.* 3. And of Cyrus he says, "Thus saith the Lord to his anointed Cyrus, whose right hand I have upholden to subdue nations before him, I will loose the loins of kings to open before him the two-leaved gates," etc.—*Isa.* Thus, though the Most High gave up the empire religiously, he did not abandon it providentially; but as it could not be harmonized with the great ends to be accomplished by his terrestrial system, he destined it to be overthrown. The empire having, by tyranny and false religion, gone away from the Most High, the necessities of his moral government required that a new advance step should be made toward that divine order of things which was to recover the nations, first from bad government and false religions, and finally from sin and death. This was the organization of the kingdom of Israel.

The empire may, therefore, be considered as finding its counterpart or opposite—that is, good government and the true religion—in Israel nationalized in the wilderness—Assyria nourishing and

cherishing idolatry, and Israel nourishing and cherishing the Jewish law and ceremonial.

From Abraham we descend to Christ through the theocracy of Israel, and from Nimrod through the empire. Thus:

<i>Israel.</i>	<i>The Empire.</i>
1. Abraham.	1. Nimrod.
2. Isaac.	2. Nebuchadnezzar.
3. Jacob.	3. Cyrus.
4. Judah.	4. Alexander.
5. David.	5. Cæsar.
6. Christ.	6. Christians.

Looking, then, along the two historical lines of Israel and the empire, we see that Christ obtains the church, and Christians the empire.

The Assyrian empire, then, was to be revolutionized, or to pass into other hands. But the force of the argument is most felt when the dynastic change foretold, is viewed in the light of Isaiah's prophecy concerning the two nations and the hero—the Medes and Persians and Cyrus—by whom the change was to be brought about. Three hundred years before the revolution occurred, Isaiah prophesying had said, "I will stir up the Medes against them (the Babylonians.)—*Isa.* 13 c. Again: "Go up, oh Elam (Persia) besiege, oh, Media!" etc.—*Isa.* 45 c.

Did not, then, Cyrus revolutionize the Assyrian empire? Did not he and the Medes and Persians change the Assyrian Dynasty? Did he not take Babylon? Did he not, as ancient authors record, enjoy a triumph of the most magnificent character there? Did he not reign in that city? Did he not fill up every condition of prophecy touching himself, his people, and the Babylonians at this crisis?

The Most High is working out a system of mercy in the church, and of right in society. These are the points which, for thousands of years, the index of the providential government has been slowly approximating.

In the United States both have been gained. Here, the aim of the government is peace, and the aim of religion, salvation. The one is in the hands of Christ, and the other in the hands of Christians.

Though the Most High is working wonders in the earth, which men do not see, yet men can do nothing on the earth which he does

not see. Listening to Daniel's interpretation of the image of royalty, and hearing that he was "the head of gold," Nebuchadnezzar must have felt what was really true, that in imperial glory he was without a rival; it must have been vastly humbling to his pride then to learn from the sequel that the destinies of society were in the hands of one infinitely superior to him in glory—one who ruled in the kingdom of men—one who would wrest the empire from his family, give it to another, and overturn, overturn, overturn, till, in the latter day of which the monarch had been dreaming, God would wholly destroy the image of royalty from the face of the earth.

When God chastises his people, he sometimes burns the rod. Had the superb magnates by whom the successive revolutions in the empire were to be conducted, understood the whole of God's plan for the renovation of his terrestrial system, as he understood their plans for its corruption, it would not, it is probable, in the slightest degree have humbled their haughty councils, or in any sensible manner modified their imperious designs. That at the expiration of the time allotted for their tyranny and idolatry the God of heaven would have in preparation a Christian people, into whose hands he would commit the political government of the world, was a thought that entered not into their meditations. But Christians will rule the world, Christ them, and God all; for there must be "a restitution of all rule and all authority and power to God" through Christ and his saints.

We leave this chapter on the State, for one on the Church—the symbol for the type; the emperor for the priest; Nebuchadnezzar for Melchisedek, who, in the procession of Scripture typology, walks third—Adam, Noah, Melchisedek—the types of faith, baptism, and priestly and kingly organization and coöperation—the Church of God and his Messiah.

CHAP. XII.

Melchisedek and Christ.—HEB. 7 c.

Organism—a Type.

THE ancient oracles elevate Melchisedek, as they do Adam and the Deluge, to the rank of a type. Thus in addressing the Messiah, they say, "*The Lord has sworn and will not repent; thou art a Priest forever, after the order of Melchisedek.*"—Psl. 110.

Here holy Scripture anticipates again the religious necessities of the Christian, and in order to define sharply in his meditations the

Messianic Priesthood, informs him that the Melchisedekian was a type, tableau or picture of it.

Melchisedek lived, before the times of the law, more than four hundred years, and anterior to the Gospel two thousand. The Psalm in which this most extraordinary oracle is found was penned at an era almost equidistant from the type and the antitype—that is, a thousand years after the era of Melchisedek, and a thousand before the times of the Messiah. The antitype and the type are both in the text: “*Thou (the Messiah) art a Priest forever after the order of Melchisedek.*—*Psl.* 110.

Surely this illustrious prophecy received a glorious verification when Jesus our Lord “passed through the heavens,” and in the presence of angels and spirits of just men made perfect, offered himself without spot to God, and as king and priest of the Christian organization, “sat down at the right hand of the Majesty in the heavens.”

As after the fall of man, the one offense of the generic head and its consequent—death, were victors, destined to repeat their triumph in the sin and death of every other man; as they were to minister in a long and bloody reign, it was proper that their inauguration should be definitely marked, till he came whose one righteous act upon the cross should cut short their disastrous career.

A confession of judgment in behalf of the guilty was accepted by heaven, and a stay of execution granted to the righteous of all ages in animal sacrifice—*Gen.* iv, 4—which, though virtually neither expiatory nor propitiatory, like that of Christ, served, nevertheless, for the time being, admirably well as an expedient, to resound along the ages the origin of sin and death, and to assure us, upon whom the ends of the world have come, that he who appointed sacrifice for a sign, foresaw the victim presignified—the Messiah.

To the office of waiting upon the holy ordinance and making intercession for the people, it was necessary that some one, duly authenticated by the Creator, should be called to the Priesthood. Of those who in olden times officiated at the altar and blessed the people, by far the most illustrious was Melchisedek, who, the Apostle says, “was made a type of the Son of God.”—*Heb.* 7 c. In *Genesis* 14 c., we read, “And Melchisedek, king of Salem, brought forth bread and wine; and he was the Priest of the Most High God; and he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the Most High God who has delivered thine enemies into thine hand. And he (Abraham) gave him tithes of all.”—*Gen.* 14 c.

If this argument reaches the reader's convictions, the contest is ended; but if not, can he account for the correlation, either as incidental or false? Was the type not appointed in the days of David, four thousand years ago? Has not the antitype come? Has not the regal order of Christ overthrown the uncrowned order of Aaron? Has not the temporary yielded to the eternal?—The local to the universal? If these are fancies and not facts, hypotheses and not history, let the reader say so, and file his demurrer.

In his Epistle to the Hebrews the Apostle discourses of Melchisedek, as the most eminent priestly type of the Messiah referred to in the ancient oracles.

To appreciate his reasonings, a few prefatory observations are necessary.

In the Gospels Jesus is proved to be the Messiah; in the Epistles the High Priest. The former give his rank, the latter his offices. In the Gospels we have the logic; in the Epistles the dialectics of the Messiahship.

1. In the *first* chapter of this letter Christ is described in adjective clauses of the most lofty and resplendent character, ranking him with God, setting him at the right hand of the majesty in the heavens, and by his name, creative power, scepter, and presidence over the universe, elevating him high above all angels.

2. In the *second*, the reasons for his humiliation are detailed.

3. In the *third*, the apostle lays hold of Moses and of organic Israel, as a type of the Messianic order of things.

4. In the *fourth*, he recognizes, as subsisting between Canaan and the heavenly inheritance, and between Joshua and Jesus, the relation of type and antitype.

5. In the *fifth*, *sixth* and *seventh* chapters he leaves the civil and political of the law, and penetrates to the religious and priestly parts of that complex system, discoursing of the call of the Messiah to the Priesthood, the means employed to perfect him for that office, the greatness of his order, and its superiority to that of Aaron.

Having in these and the succeeding chapters fully evinced the temporary, shadowy and typical nature of the law; its mediation, covenant and priesthood; its holy places, sacrifices, services and ceremonies; and, on the other hand, stated the substantive, eternal and antitypical character of Christ and Christianity in all its parts, he terminates the epistle in a grand *finale* on the men of faith, showing that the principle on which our great redemption is built is identical with that which led to glory and renown the ancients, from Abel

to Moses, and thence to all the valiant-hearted in Israel—Gideon and Barak, David and Sampson, Jephtha, Samuel and the prophets. The admonitory matter with which the epistle winds up, is known to the reader. The end of the Law was personal holiness, as that of the gospel is both personal and spiritual holiness.

We return to the type. The objection of the Jews and of their priesthood to the apostolic view of the Messiah, was that it made him a priest without a priestly genealogy. They urged he was of Judah, and therefore could not be a priest—had not a Levitical pedigree; by a masterly argument he wrests this objection from them, and takes it fairly out of their hands. Thus he finds in these Scriptures the case of a grand man, who filled the priestly office without a priestly pedigree. He places his finger on the illustrious Melchisedec, and affirms that he was “without father, without mother, having neither beginning of days nor end of life,” yet he was “Priest of the Most High God.”—*Gen. 14 c.*

Is this the apostle's reasoning? This is his fact. Reasoning to be strong must rest on a basis either of truth or fact; in every argument there must be something to reason from, and something else to reason to. Having found in their own oracles a man who was a priest without a pedigree, he demonstrates on that fact the superior greatness of that priest by the following considerations, viz.:

1. Melchisedek was a *kingly* priest.
2. Abraham paid him tithes.
3. He blessed Abraham.
4. Levi paid him tithes in Abraham.

From these the apostle concludes that Melchisedek, though a priest without a pedigree, was greater than Levi, Aaron or Abraham. But what does this prove touching Jesus of Nazareth, or his priesthood? It proves every thing. How? In this way: the apostle quoting the 110th Psalm, shows that this man, and his order on earth, was a type of the Messiah, and the Messianic order in heaven; and that, therefore, whatever was affirmed of Melchisedek the type, was with still greater propriety affirmed of Messiah the antitype. The Old Testament, therefore, did actually speak of two religious economies, two churches or sets of people, two covenants, and two priesthoods—the typical and antitypical—Aaron's and Melchisedek's. Of these, one was temporary, the other eternal; one had succession, the other had not; the one was with a priestly pedigree, the other without it. Had, then, Jesus been of Levi and not of Judah, he would not have been the Messiah. Having thus gained this high vantage ground in his

argument, the apostle affirms that the bare intimation of another priesthood, to be called after Melchisedek and not Aaron, argued the following:

1. The imperfection of the law-system;
2. A change in its priesthood;
3. A change of the law of priesthood;

which was "a carnal commandment"—a law respecting Levitical pedigree.

Melchisedek's Priesthood.—The general features of this order were:

1. *Unity*, he was the only priest.
2. *Universality*, he did not, like Aaron, minister to but one nation.
3. *Eternity*, it was never abrogated.
4. *Royalty*, he was a crowned priest.
5. *Sacramentality*, it ministered bread and wine.

That these great outlines might stand forth in bolder relief, nothing is said in Genesis of Melchisedek touching genealogy or succession; of a definite time to enter upon or retire from office; nothing of a beginning of days, or end of life, or father, or mother, or any thing else suggestive of a temporary order.

Amid hoar antiquity, a thousand years before the historic ages, the great figurative mediator and sign of Christian organization, Melchisedek, looks forth from the sacred page, one and alone of his order, clothed with kingly splendor, and the powers and prerogatives of priest of the Most High God; ministering to the father of the faithful then, as Christ does to the faithful now, the mysterious and sacramental symbols of bread and wine.

Christ's Priesthood.—The characteristics of the substantive or Messianic order are, of course, identical with those of the Melchisedekian its type.

1. *Unity*, or Christ alone.
2. *Universality*, for all nations.
3. *Eternity*, a priest forever.
4. *Royalty*, a crowned priest.
5. *Sacramentality*, with an oath.

Had it not been revealed, would any one have conjectured that the order of Aaron, which had ministered to God for fifteen centuries in behalf of one nation only, was secretly underlaid by another order destined to overthrow it, and which by its universality would meet the religious necessities of all nations? Who would have imagined that the kingly order of the Messiah was to start up suddenly in the very midst of the Aaronic in its Augustan age; smite it with dis-

may, and in a few years abrogate it forever? But, as we have seen, it was recorded in the prophets a thousand years before the manifestation of the Messiah, that it should be so; that another priest called after the order of Melchisedek, and not that of Aaron, should exercise the functions of his priesthood sitting at God's right hand in heaven forever. "*Jehovah said to my Lord, sit thou at my right hand until I make thy foes thy footstool.*"—*Psal.* 110.

Here, then, is a case in which the Scriptures institute the relation of type and antitype between two extremes, Melchisedek and Christ, distant from each other two thousand years. Why was this done? To aid our conceptions of the eternal, universal, and higher priesthood of the Messiah only? No; but also, by a full-orbed vision of the divine Omniscience to evince the fact, that the thing which had been foreshown, was also foreknown.

The functions of the high-priest are as follows: 1. Mediation, sacrifice on earth, offering in heaven, reconciliation, remission, sanctification, benediction. 2. His qualifications these: He must be called of God, as was Aaron; he must be of great dignity; equally related to the parties, compassionate, highly esteemed, inflexibly just, and able to save to the uttermost all who come to God by him.

But differences as well as resemblances, contrast as well as similarity, words as well as types, are sources and laws of definiteness touching the unseen objects of our faith, their attributes, relations, uses, and details. Therefore, after tracing the lines of similarity and greatness in the type Melchisedek, as king of righteousness and king of peace, Paul offers to his readers, as a general privilege, an opportunity of contemplating the merits of the Melchisedekian and Aaronic orders of priesthood. By holding them up in strong contrast, he enables us to see both what each priesthood is and what it is not; to decide upon the exceeding excellence of the eternal and universal over the local and temporary—Christ over Aaron. By types we see clearly what things are; by contrast what they are not. By the one wherein they agree, by the other wherein they differ.

1. The one priesthood was of Levi, the other of Judah.
2. The former rested on genealogy, the latter on power.
3. The first was weak and unprofitable, the second most efficacious.
4. The one with succession, the other without it.
5. The first order had many priests, the last but one.
6. The first was for one nation, the last for all nations.
7. The Jewish for the *old* covenant, the Christian for the *new*.
8. The former was for the mortal race, the latter the immortal.

9. They offered for their own sins, Christ had no sin.

10. Their sacrifices cleansed not the conscience, Christ's did.

11. Christ's offering both pardons and sanctifies. It takes their *sins* from men, and *men* from their sins.

12. Their animal sacrifices, though repeated a thousand times, availed not; Christ's, though never to be repeated, "saves to the uttermost those who come to God by him."

13. The priests under the law were men of like infirmities with the worshipers for whom they ministered; But Christ had no infirmity, no sin, and was, therefore, never known to confess imperfection either to God or man. On the contrary, he was holy, harmless, and undefiled, separated from sinners, and made higher than the heavens; consecrated as the son of God, a high-priest forevermore.—*Heb.* 7 c.

Thus, under these numerous antithetical differences, we are enabled to see distinctly what each of the priesthoods was not; and by their contrarieties are still better prepared to discern what they really were as displayed in type and antitype.

Christ's Royalty.—Melchisedek was both high Priest of the world and King of Salem. His system, therefore, was composite, that is both religious and political. Besides being the Great High Priest of mankind, Christ is also the Sovereign Lord of his people. This particular Lordship arises out of the fact that his people are not a race of mere animals, redeemed in order to roam the earth wild and unorganized—but, as lovers of each other, to be wrought up, socially and religiously, into a kingdom or sovereignty—he and they standing to each other in the relation not merely of *genus* and *species*, but also of king and people.

This kingly outward relation is not like the priestly, detailed in the functions of mediation, sacrifice, offering, reconciliation, remission, sanctification, and benediction, nor like the regenerative in the transfer of life, righteousness, and the hope of heaven, but in reciprocal obligations and duties growing out of organic relations; unquestioning submission being due on our part, and on his part, justice, mercy, and good government. He is the Author of the eternal code.

The jealousy which was wont to divide the throne and the altar, the crown and the miter, the scepter and the crosier, the king and the priest of other states, can, therefore, never agitate or disturb his. These powers are happily blended in Christ, who is thus in his own kingdom, the center of priestly influence and the center of sovereign power. "All authority is given unto me in heaven and upon the earth."—*Matt.* 28 c.

Whether, therefore, we contemplate the righteous as unorganized, Christ is their regenerative head; or in an organic state, socially wrought up into a spiritual kingdom, he is their constitutional Sovereign and King.

Finally, pursuing the path traced out by the Holy Spirit in the Holy Scriptures, we have adduced as types three famous subjects, namely:

1. Adam.
2. The Flood and
3. Melchisedek.

These, when compared with their respective antitypes, are seen admirably to prefigure the things signified by them, namely:

1. Regeneration—the Gospel.
2. Transition—water and Spirit.
3. Organization—the Church.

In their insulated or separate state, they resemble separate stones, hewn out for the future edifice. It is not, therefore, until we look at them in a combined form that their harmonious design is fully brought out and made evident; but in reality we have in these three types an outline of the whole Christian system, objectively considered.

For *first* if we divide all the matters and things of Christianity in the *evangelical* and the *ecclesiastical*, that is the Gospel and the Gospel church, and unite these two parts by baptism, which is the transitional ordinance to convey converts from the one to the other, then, in Christianity, we shall have the following, namely:

1. Inorganic Christianity in the regenerated.
2. Transitional Christianity in those born of water and the Spirit.
3. Organic Christianity in their accession to the church.

Adam in this represents Christ as preached for regeneration, the flood, baptism for transition, and the royal Priest organized Christians. Kings and priests belong to organisms.

There is a difference between a sign and a design. Taking separately Adam, the Flood, and Melchisedek are *signs*, but combined they form a *design*, an outline of the whole Christian system, inorganic, transitional, and organic. And what is equally extraordinary, the Scriptures subsequently repeat this outline thrice in three sets of types, indicating strongly by this repetition that this design ought to demonstrate to all men the foreknowledge of the designer, the truth and provableness of our religion.

It is perfectly known that there entered into the fall of man, a certain element of extenuation—that he did not offend on *trial*, but in a *temptation*. He fell from the heavenly communion, nevertheless; and no more powerful proof could be adduced for this than the fact that *we are all dead men*—all shut up to death. The decease of a thousand millions of human beings every thirty years, is the material pledge of the difficulty subsisting between our broken-hearted race and an offended God.

But the extenuating circumstance, the *ab extra* element, viz.: a temptation that entered into the Fall, seems to have been accepted of heaven as a sufficient reason for admitting our case to mediation. The case then of man and his Creator has gone out of the hands of both into those of a Mediator. All things have been committed to his hands by his Father; the right of judgment in the case is surrendered by the parties and given to the Son, who will manage the case and carry it entirely through. He *now*, not the parties, will settle the difficulty, and they must submit; non-submission to the adjudication of the Mediator would be equal to a *casus belli*. Nothing can annul the arbitration; he will enforce his judgment. He judges not for himself but the parties, and will be impartial.

Mediation is the truth underlying the office of Priesthood.

Our duty is this, "having a great High Priest over the house of God, who has passed into the heavens, Jesus the Son of God, let us come boldly to the throne of grace, to find mercy and grace to help us in time of need. For we have not a High Priest who can not be touched with a feeling of our infirmities, but one who was tempted in all things like unto ourselves, yet without sin."—*Heb.* 5 c.

We must not confound God's omniscience with his authority, and because he knows all things, therefore, refuse to obey him. Not omniscience, but the laws prescribed by his authority, are the rule of our obedience.

CHAP. XIII.

The Persian Empire and its Idolatry.

The Silver Breasts and Arms.—The Bear with Three Ribs in its Mouth.—Symbols of Imperial Cruelty.—Dan. 2 c.

"I will overturn, overturn, overturn, and it shall be no more, till he come whose right it is, and I will give it him, (the imperial crown.)—*Ez.* 21 c.

The Persians were descended from Elam, son of Shem, and grandson of Noah, and hence were styled Elamites.

Their history is unknown till the age of Cyrus, the hero who led the nation to glory and renown, as the second of the ancient imperialisms.

From Cyrus to Darius Codomanus, who was defeated by Alexander, and murdered by Bessus, there were nineteen native princes inclusive.

Cyrus and Darius Longimanus passed decrees for the rebuilding the city and temple of Jerusalem.

This empire is symbolized by the "silver breast and arms" in the image, and by the "Bear with three ribs between the teeth of it," in the vision of the wild beasts. The empire differed in glory from that of Assyria, as silver differs from gold, and was to be upheld at a great sacrifice of human life. The three ribs between the teeth of the Bear, to which it was said, "arise, devour much flesh," were Egypt, Lydia and Babylonia, conquered and crushed by Cyrus. Darius, the fourth prince from Cyrus, sent into Greece an army of 500,000 men, which was defeated at Marathon. His son, Xerxes, continuing the preparations against the Greeks, begun by his father, assembled on the Hellespont an army, it is said, of 2,317,600 men. These were also defeated in various ways at Thermopyle, Salamis, Platea, Micale, etc. So that of this vast army not more than four thousand returned to Persia.

In the reign of Codomanus, the last of the Persian princes, the empire was invaded by the Macedonians, led on by Alexander, who having vanquished the forces of Darius in three successive battles, at the Granicus, Issus, and Arbela, entered Babylon in triumph, and obtained the empire.

From the conquest of Babylon by Darius the Mede, and Cyrus, (536 B. C.) to the battle of Arbela, when Alexander triumphed,

(331 B. C.) the Persian imperialism had lasted 205 years. This revolution gave the empire to the Greeks.

This perfect correlation of history with the symbols, can be accounted for only in one of two ways; that is, the prophecy either was written before the event, or it was spoken by the spirit of him who "sees the end from the beginning," and who, despite nations and heroes, causes the revolution of empires like the catastrophies of nature, to meet the necessities of his moral government, and minister to its final triumph in the earth. To hope to cancel the prophecy by asserting what is neither proved nor provable, that it was written after the events, would be vain. For if some of the events are even now in process of fulfillment, and others are not yet begun to be fulfilled, how could the prophecy be written after the events?

The loss of empire by the Medes and Persians, was predicted more than two hundred years before the fact occurred. And the prophecy is the more marvelous in that it informs us, part third, chap. 8, that this second dynastic revolution was to be conducted by "the first king of the Greeks," (Alexander).—*Dan.* 8 c., 21.

This revolution is, therefore, no obscure witness, but a grand historical testimony to the truth of Scripture, "known and read of all men."

The world had not, before the era of Cyrus, witnessed any political change so extensive as a revolution in the imperial sphere; and probably no man, who knew the vastness of the Assyrian empire, and the impregnable character of Babylon, its capital, ever imagined that the world could possibly give birth to a man, whose warlike genius and military daring would prove equal to the bold and hazardous enterprise of invading and overthrowing it.

But the Most High is equal to every emergency. He had prepared his man. Hence, he says, "Remember the former things of old, for I am God, and there is none else. I am God, and there is none like me, declaring the end from the beginning; and from ancient times the things that are not yet done; saying, my counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country. I have surnamed thee, (Cyrus) though thou hast not known me."

1. To prove what mighty difficulties, what extraordinary military prestige were sometimes necessary antecedents of the vast dynastic revolution—the change of the imperial family, I have only to state, what, perhaps, my reader has already learned from history, that

before Julius Cæsar became dictator and received the name of Imperator he had been victor in five hundred battles, slain a million of men in Gaul, and subdued to the Roman yoke one thousand cities. It was only on lofty conditions like these, that Cæsar laid the foundations of his sovereignty in Rome.

Touching the military history of Alexander in Asia antecedently to his winning the Empire, it is but the history of a succession of splendid victories, accomplished with infinite difficulty. In eight years he conquered the Lesser Asia, Egypt, Syria, Babylonia Persia, and all the half civilized countries of Asia proper, and in Africa. His vast renown in war soon gave to him the prestige necessary to the establishment of the new Empire, and having early overcome his enemies he organized anew the nations and made Babylon his Capital.

In regard to Cyrus, before he took Babylon, he had performed prodigies of valor. With the assistance of the Medes and Hyrcanians, Zenophon says, "he subdued the Syrians, Capadocians, Lydians, Carians, Phenicians, Cicilians and other nations." And if we consider but the walls of Babylon, which were eighty-seven feet thick, three hundred and fifty in hight, and sixty English miles in circumference, we can not but allow that the very act itself of capturing such a metropolis, entitled him to the Empire.

The same author says that after he had accomplished this feat he set himself on a footing that became an Emperor.

2. Another and second class of obstacles in the way of revolutionizing the Empire was found to exist in the extent of the domain to be vanquished. Persia reached from the Indus to the Dardanelles, and from the Steppes of Tartary to the Arabian Sea. The Empire of Alexander even exceeded this in superficial contents, while that of the Romans extended from the Baltic north, to the Lybian Desert south, and from Persia east, to Spain and the German Ocean west. The Persian Empire included one million six hundred and fifty thousand square miles, the Roman one million six hundred and ten thousand. In the time of Darius the Mede, the Persian imperialism comprehended one hundred and twenty-seven provinces; so says Holy Writ.

3. A third class of difficulties arose out of the fact that the new organization was to be composed of parts in many respects different from each other—populations speaking divers languages and having different manners and customs. Xenophon said he had observed "that herds were more ready to obey their shepherds, than men their magistrates."

It was amazing, therefore, that such a multitude of different nations should be consolidated into one Empire, brought to obey the mandates of a single Autocrat, and tremble or rejoice at his word as they happened to fear or admire him.

Surely nothing but his military successes could have infused into the hero's name a charm so potent as to induce so many nations thus to surrender themselves to his will.

4. But *fourth*, besides the difficulties which I have already noticed, the imperial enterprise was attended with infinite danger to the hero himself—not only from his enemies but from false friends. Cæsar fell a victim to his perilous ambition, by hands which he thought he had disarmed by his benefits.

Calisthenes who disliked Alexander's ambition, being asked how one might become the most famous man in the world, replied: "By killing him (Alexander) who is."

Cyrus was as much hated by the citizens of Babylon after he had captured their capital as any man could be. And the fear of assassination prompted him to choose for his body-guard men of a very peculiar class. He was in the state of a man "who has few things to desire and many to fear." While he had mastered all his enemies, he had made comparatively few his friends.

Fifth, There was hazard accruing to the hero from another source. His successes tended to inflame his appetite and passions. Alexander after killing Calisthenes and two or three of his best warriors, died in a debauch.

But *sixthly*, If empire be dangerous to the hero himself, much more is it to others—the numerous nations of his government. As Alexander stood between Diogenes and the sun, so does every such hero come between mankind and their dearest rights and liberties. But nations and the world, like individuals, require to be made wise by experience.

Empire is power, Alexander seems to have sought it on account of the military prestige which formed its great antecedent; the Assyrian monarch for its material grandeur; Cyrus for its consequent statesmanship; and Cæsar for its own sake—power, greatness—he would rather, he said, be the first man in an inconsiderable village than the second man in Rome. This was a lofty ambition. His sententiousness on one occasion was equally lofty and remarkable, "fear not, you carry Cæsar." Like Milton's hero, he thought it "better to reign in hell, than serve in heaven." In their career of glory, however, these heroes oftentimes by their courage, patience, justice, liberal-

ity, fortitude, and endurance, showed themselves as great in heart as in mind.

"Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us,
Footsteps on the sands of time."

"Footsteps that perhaps another
Sailing o'er life's solemn main,
A forlorn or shipwrecked brother,
Seeing shall take heart again."

Hager's doctrine, "God's sees," is the essence and end of the ancient oracles, and happy is the man who bathes his soul in the doctrine. Nature shows us that God can do every thing, but religion alone proves that he knows everything. While we ascend through endless ages to scenes of glory, "forever new, forever fair," our unshaken confidence and eternal consolation will be that "known to God are all his works from the foundation of the world."

Though faith has her residence "amid the wreck of matter," she knows that a sparrow can not fall to the ground without her father. The omniscience of God is therefore her eternal refuge.

CHAP. XIV.

Moses and Christ.

Redemption—a Type.

"A prophet shall the Lord your God raise up unto you, from among your brethren, like unto me, to him shall you hearken; and it shall come to pass that the soul that will not hearken to the voice of that prophet shall be cut off from among the people."—*Deut.* 18 c.

Acts 7:37

THESE are the words of a great man, who, professing to speak by the Spirit of God, here offers himself as a type of the promised Messiah.

It was not, then, to keep Israel in the vicinity of their own land—the promised land—that God placed them in Egypt, where they were enslaved, oppressed and corrupted in their state, morals and religion; neither was it merely to place them in their own land that he brought them out of Egypt. Both their descent into and their exodus out of that kingdom were typical, and had a higher significance. The exit of Israel was designed of God to shadow forth and throw into bolder

relief the major fact or feature in the future Messianic order of things—namely, “*Redemption*.” Their civil and religious deliverance from Pharaoh and idolatry, is therefore but a type on the lower level of thought, analagous in its general features, however, to that redemption from death and sin by the Messiah which the Christian religion offers to our faith on the higher scale of spiritual perception.

The following are the general lineaments of the illustrious type—the kingdom of ancient Israel, whose miraculous rescue forms one of the most renowned facts in the world’s history, and makes the Jews by far the most famous and interesting nation of antiquity.

The Type.

1. The Redeemer, Moses.
2. The Redeemed, Israel unorganized.
4. The Rescue, or Transition in the cloud and sea.
4. Their Civil and Religious Organization.
5. Their Wilderness state.
6. Their hope of Canaan.

The reader will perceive by these particulars that the Typical Redemption was first *inorganic*, then *transitional*, and finally *organic*. Israel was at last nationalized on a great charter of civil and religious rights and privileges; and, as an independent nation, gifted with laws and ordinances of their own.

The Antitype.

1. The Redeemer, Messiah.
2. The Redeemed, Christians unorganized.
3. Their Transition or rescue by water and Spirit.
4. Their Civil and Religious Organization.
5. Their state in the world.
6. Their hope of heaven.

Such are the salient points of similitude between the two systems—the typical and the antitypical—the Mosaic and Messianic redemption, long after sung in heaven, to harps of gold, by holy martyrs, as the Song of Moses and the Lamb.

“It was comparatively an easy thing,” says one, “for the Jewish worshiper to understand how, from time to time, he stood related to a visible sanctuary and an earthly inheritance, or go through the process of an appointed purification by means of water and the blood of slain victims applied to the body—much more easy than for the

Christian to apprehend his relation to a heavenly sanctuary, and realize the cleansing of the conscience from all guilt by the inward application of the sacrifice of Christ and the renewing of the Holy Spirit."

It is much easier for us to verify in our meditations the temporal and visible redemption of ancient Israel from Pharaoh and false religion by Moses the man of God, than our own spiritual and invisible redemption from sin and death, by Jesus the Son of God. But should even the type fail to give to our cogitations on the eternal redemption that definiteness which was designed, one truth remains, viz.: that as certainly as the rescue from Egypt, though difficult at first, was achieved at last, so certainly will our rescue from sin and death, though difficult at first, be achieved at last; and the heavenly Canaan, despite our weakness, be given to the faithful of all ages and nations.

From the Fall of man,—from the day God adjudicated him to death, yet promised him a Deliverer,—every successive revelation made by him to man, was, we may safely aver, an advance from the lower toward the higher strata of thought touching the great Redemption. Though at the deluge the population of the globe and the great globe itself perished; though the few souls who survived that catastrophe seemed, amid its horrors, doomed to inevitable destruction, and when rescued looked like the last remnant of a perishing humanity; though at that crisis all things seemed to be thrown back fifteen centuries into a state of less hopefulness than at the fall itself, yet they were not. Adam, for want of faith, had lost all; but at the era of the deluge Noah was found to be a righteous man, who, Abdiel like—

"Among the faithless faithful only he,"

"built an ark by faith to the saving of his house, by which he condemned the world and became an heir of the righteousness which is by faith."—*Heb.* 11 c. Thus the race of man commenced its second career in the world under the hopeful auspices of a man of faith. And so from Adam to Noah was one important advance toward the great Redemption. It was the elimination of faith, and its glorification among men as the great religious principle, without which it is impossible to please God.

But again, when afterward God laid hold of the Seed of Abraham to deliver them from the tyranny and Idolatry of Egypt, and organize them as a distinct nation, with a mild government, and manners and customs of their own, he made another advance-step

toward the Messianic order of things, and with sufficient clearness intimated by the typical kingdom the final organization of the men of faith.

Having eliminated the great typical thought indicated by the rescue of Israel from Pharaoh, Idolatry and Egypt—namely, “*Redemption*,” let us, *currente calamo*, trace the several features in the type by which it assimilated itself to the antitype and thereby prefigured the kingdom of Christ.

A certain personage, a Pantheist, rejected, in my presence, our religion, because it was, he said, founded on the pernicious doctrine of punishing the innocent for the guilty.

It was answered that most people chose to view that matter in the light rather of a grand personage greatly and heroically offering himself in a desperate case in behalf of the unfortunate. The gentleman evidently viewed the death of the Messiah under the delusive idea that all good and great actions necessarily turn on the maxims of ordinary morality; but history proves that the great mutations and ameliorations in society have turned rather on the axis of an extraordinary *heroism*. In both religion and politics, science and the arts, this held good. Adam, Noah and Moses, Nimrod, Cyrus, Alexander, Cæsar, Napoleon were heroes; Socrates, Aristotle, Plato and Pythagoras were heroes; Newton, Bacon, Watt, Franklin and Morse were all heroes—all self-sacrificing men. Messiah, then, was a hero—a hero from heaven, to achieve what none but a hero from heaven could achieve, namely the emancipation from Satan, sin and death, of the race of man. Would the honor and glory and fame of rescuing a world have been more worthily and more wisely awarded to the guilty than to the innocent. The Scriptures are in excellent keeping with themselves. The race that was destroyed by a power *ab extra*, shall by an *ab extra* power be rescued. If hell ruined us, heaven has redeemed us. It would be as safe to except to the heroism of certain Greeks and Romans in the ancient world, or to David and Judas Machabeus, Wallace, Washington, Tell, Hampden, Henry or Kosiusko, as to that of the glorious Messiah, the Lord Jesus Christ.

The state of this world makes room for magnanimity to display itself. The redemption of the race was the grand occasion, and Christ, the Son of God, met it with all greatness of heart. The moral code of Pantheism makes no room for this. Would it be decorous that heaven should have less magnanimity than earth? That when heroes go thither they should find none so great as themselves? Magnanimity is not limited to earth.

1. *The Rescue*.—In the typical rescue—the redemption of ancient Israel—there was a grand heroism evinced. To present himself at the court of Egypt, and prefer before her king claims to two millions of his subjects, was sublime in the man who did it. Moses was a hero-redeemer; and the fact presignified that in the substantive and Messianic order of things, there would be heroism. Let us, then, meditate upon Moses as a *hero*, and afterward upon God's Son heroically exchanging heaven for earth, riches for poverty, the crown for the cross, life for death, and we shall perhaps obtain a glimpse of his glory, his love and his heroism.

2. *Israel Unorganized*.—Enslaved in Egypt to Pharaoh and false religion, Israel was a striking type of mankind enslaved to sin, Satan and death. What but the heroism of Moses, illuminated and made sun-bright by the resplendent miracles which God empowered him to perform, could possibly have roused from their deathlike slumbers in Egypt, and prepared for an exodus from that country, so great a mass of flesh and blood—so vast a people? Yet the whole was but a shadow—a type of that substantive heroism whereby the whole world will be aroused to a sense of its enslavement, not merely to tyranny and idolatry, but also to the wicked one himself.

3. *The Transition*.—The passage of Israel from Egypt to the wilderness, through “the cloud and sea,” is a proper figure of the transit of the regenerated portion of mankind passing, by water and Spirit, or faith and baptism, from the world to the church. In art, in science, in all systems—material, political and religious—the transitional is greatly important. Here in the type and antitype it forms a part both of the spiritual and the temporal salvation. Birth, baptism, the telegraph, the steam-engine, the academy, algebra, and the dark ages in history, etc., etc., all belong to the transitional.

4. *Israel Nationalized*.—On the fiftieth day from eating the Passover, Israel was assembled by authority around the base of Mount Sinai, and on that day received the organic law—the two tables or ten commandments. Antitypical to this the disciples of the Messiah were assembled by authority in Jerusalem, where, fifty days after the last Passover, they received the organic law of the “Spirit of life,” and were nationalized as the kingdom of God and his Messiah. In this order of things, Christ takes the place of the Jewish ceremonial, and the Holy Spirit the place of the Law.

5. *Their Wilderness State*.—Touching Israel in the wilderness, we can not conceive how so great and wise a man, as was their hero, should, except by divine authority have led them into such a

desert—a land made terrible by “fiery flying serpents, and scorpions and drought;” a desert of sands and shrubs, of pits and the shadow of death, of rocks and hoary mountains, where desolation herself held her solitary reign. But “the man of God” knew by whose authority all things were done; therefore were they fed by miracle. The Most High gave them angels’ food; he fed them with manna and gave them water from the rock; their raiment waxed not old, neither did their sandals wear out, or their feet swell for forty years. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, so the Lord alone did lead them, and there was no strange God with them.—*Deut.* 32 c.

But the antitypical people, Christians, are vastly more numerous than ever were the typical, and now form the grandest nations upon earth. Yet, in the wilderness of this world, where all the engineering of the old serpent is in full play, God feeds them. Or if he “suffers us to hunger,” it is that he “may humble” us, that he may “prove” us, and make us “know our own heart;” and that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore, the world knoweth us not, even as it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, that we shall see him as he is. And every one who hath this hope in him purifieth himself even as he is pure.”—1 *John*, 3 c. The church is in her wilderness state, and is misapprehended and unknown by the world.

But God not only fed Israel, but gave them drink from the rock. The people thirsted for water, and in their terrible destitution were ready to stone Moses, the man of God. But Jehovah, equal to every emergency, came to the rescue, and directed his most venerable servant, with the elders of Israel, to go unto the rock Horeb. The command was that he should “smite the rock, and the promise, that it should “give forth water” for the people to drink. All the elements of this scene are great and sublime. Horeb, white with years, elevates his hoar head to mid-heaven in the front of the thousands of Israel, who lay encamped around his base. Moses, with the elders has taken his position, and stands with the rod of God in his hand, ready to smite at the signal given—“I will stand before thee on the rock.” The eyes of the impatient and thirsty Israelites are

eagerly fixed on Moses; while he, from his giddy eminence on the rock, sees far and wide below him the tents of Jacob stretching away in the distance.

At early morn the sacred cloud, at a distance not to be measured by the eye, inclined, we may suppose, toward Mount Horeb, and shading the tribes below, was gazed on by all with eager expectation. After a tedious but solemn interval the center became the point of incidence, and the cloud was seen to lower itself with awe-inspiring grandeur, till at last, in the form of a reversed pyramid, it reached the nadir of descent—the highest summit of the venerable Horeb! The glory of the Universe stood before Moses on the rock.

This was the signal to smite. He did so; and suddenly, as if a sea had been tapped, the waters gushed forth as a torrent and ran “as a stream in the desert.” The cloud enveloped the mountain, and “thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.”—*Ps.* 68, 9. “That rock,” says the apostle, “was Christ.”—*1 Cor.* 10 c. That is, I suppose, the rock with the divinity on it was a type of Christ with the divinity in him, whence we draw living water, water from the rock to refresh us when we are weary.

6. *Their Rest in Canaan.*—We have glanced at Israel in their inorganic, transitional and organic states. But the type is double. It was in their organic state they sojourned in the wilderness, in this state they passed through Jordan, and in this state they entered into Canaan. It is as organic elements of the church that Christians sojourn on earth; it is as such they pass the Jordan of death; and it is as such they ascend to the true Canaan.

The typical inheritance was a land of brooks of water and fountains and depths that spring out of the valleys and hills—a land of wheat and barley, of fig trees and vines, of pomegranates and olives, and milk and honey, and wine and oil—a land blessed of the Lord, fresh with the dews of heaven and fat with corn and wine—the glory of all lands, wherein Israel did eat meat to the full. Yet “the rest that remaineth for the people of God” is but poorly typified even by such a land. In our march through the wilderness of this world, till we reach the Jordan of death, we too are fed with manna, and refreshed with living water from the Rock. Our vestments and sandals of peace and righteousness, like the garments and sandals of Israel according to the flesh wax not old; and our faith and heart, like their eyes turned to Jehovah in the cloud,

ever turn to Jehovah in the flesh, who is to us a pillar of cloud to shade us by day, and a pillar of fire to give us light by night.

We traverse the frozen North, the burning Sahara of rosy Africa, the flowering pampas of the shining South and West; we roam the isles and archipelagoes of all seas; ascend all rivers, climb all mountains, and dare the war of all the elements; yet our "feet swell not." Our souls are missionary; the energies of Yahveh Jesus, the Spirit of God is in us; the world is ours, hinder us not; we must possess it; we will take it. Though unknown and greatly afflicted, we seasonably renew our strength at the fountain of life; we soar the world around; we "mount up as on the wings of eagles; we run and are not weary; we walk and are not faint."—*Is.* 40 c.

Touching the people of God in the present wicked world, to see that they are appointed to tribulation, we have but to look at Israel in the wilderness. "The world knoweth us not." Yet "there remaineth a rest for the people of God."

To create a great and famous nation, and make it an involuntary type of another nation; to constitute the redemption of the former the sensible type of the redemption of the latter; hold it in his hand for fifteen centuries and cast it away in the presence of all the world when the substantive nation appeared, are, of all the doings of God in this world, among the most remarkable and sublime.

But the words "redemption," "redeemer," and "redeemed," indicating the world's salvation, must needs be defined and understood; and it required all the potency of these celebrated and tremendous deeds—all the salvation that God granted to Israel, and all the plagues which he inflicted on Pharaoh, to impart to our obtuse thoughts a lively and well-defined apprehension of the meaning and certainty of the great redemption. Christians will at last be rescued from sin, death, and the grave, as certainly as Israel was rescued from Egypt, Pharaoh, and false religion.

Moses was not merely a redeemer, but a prince who ruled those whom he redeemed, and in this quality was a type of the Messiah.

On the supposition that the Creator had set himself to rescue fallen man and reëstablish his own authority on the earth, we would naturally suppose that his attributes of creation and sovereignty would again be called into requisition, and developed in the origination and organization of a people to be called by his name as his family, nation, or kingdom. History meets our conjectures here, and recognizes ancient Israel as that kingdom. .

Again, as there really subsists between the Old and the New Tes-

taments the typical relation claimed, then we naturally conjecture that the substantive or Messianic kingdom will be clearly anticipated in the shadowy department of these oracles, and set forth there both in its inner and outer forms, by some prominent and illustrious type that will greatly aid and define our conceptions of this kingdom in some important particulars. Accordingly we find that to be historically true, which we would naturally expect on the assumption of the literal fact. The things spoken by Moses were spoken "for a testimony" or type of the things afterward to be "spoken by Christ;" or the nation of Israel organized with a mild government and the typical religion, is a figure of the future Messianic people organized with just government and the Christian religion. The kingdom of Israel was composite, and had its civil as well as its religious department; the former ruled by Moses and the latter by Aaron.

However varied, there are but two classes of sovereign power namely:

1. The inner and the outer, or
The spiritual and the political.

The political is outward and secular, taking cognizance only of actions; the spiritual is inner and religious, taking cognizance also of thoughts. Israel was nationalized with these two classes of sovereign power, being personally and politically responsible to Moses, their civil ruler; and in their consciences subject to Aaron, as God's High Priest, the head of the religious department.

The Jews hold to the perpetual obligation of their law. Now that system of things, or the kingdom of Israel was necessarily one of two terms, both of which could not possibly be true; that is, it either was that grand kingdom promised to the Fathers in the Holy Scriptures, which was to take cognizance of the "reins and heart," or it was not. If it was, then Aaron, as the High Priest of God, had the power of adjudicating on "the thoughts and intents of the heart." But we know that he possessed no such power; and in this consisted the principal defect of his order. The inner government is divine, and nothing short of divinity can possibly administer it, and nothing but a conviction of God's omniscience can form its basis. It is from his appointment to this inner authority and rule—this perfect kind of government that we know that Jesus our Lord is divine. He says of one of the churches, "I will punish her children with death, and all the churches shall know that I am he that trieth the reins and heart." On account of the imperfection of the Levitical order, therefore, the inner government passed from

Levi to Judah, or from Aaron to Christ. The worshiper under Christ must not only do no evil but he must not think it. Our High Priest speaks thus, "Why do evil thoughts arise in your heart?" The first prayer put up to Christ, our great High Priest, after his ascent to heaven, had reference to his omniscience: "Thou, O Lord, who knoweth the hearts of all men, show which of these twain thou wilt choose."

If then, the kingdom of Israel was not that order of things promised to the Fathers, as we see it could not on account of the defectiveness of its hierarchical order be, we ask what was it? Internally and externally in Aaron as in Moses, it was a type of the outer and inner government of the Messiah's empire.

Israel in the wilderness was not organized religiously till a year after they were organized civilly. But as certainly as outward action implies inward thought, so certainly do these two forms of government imply each other. For as the outer or political is for peace, so the inner or spiritual is for salvation. Where there is no outer government there can be no peace, and where there is no inner, there can be no salvation. Where there is neither peace nor salvation—where men obey neither magistrates nor mediators, the state is in anarchy; now "any kind of government is better than no government;" and the Jews falling into this anarchy after the coming of Christ, were cast away. The inner government of God's kingdom passed into the hands of Christ.

The powers of Israel, their throne and altar, their crown and miter, their crosier and scepter, their king and priest, reproducing themselves from age to age, had but echoed along the centuries from Moses to Christ their own defectiveness and the inexorable necessity of placing the two forms of government in the hands of Christ and his saints, as prophecy indicated.

One will say, "we have seen the consciences of God's people pass into the hands of Messiah, but when did the outer government pass into the hands of his saints—after the ascension of Christ, his disciples were citizens of the Roman empire as before, and since?" I answer, God oftentimes redeems his promises as we do our notes, by installments. Israel was organized civilly before they were organized religiously; in christianity this order is reversed. We have received the inner government first; but the time will come "when the saints," as Daniel says, "shall possess the government," and all "power, authority and rule" be recovered to God by his Son and his saints.

God says to Israel, "I have taken you to be my servants"—"you shall

not sell the land forever, for the land is mine, and ye are *strangers and sojourners* with me."—*Lev. 25 c.*

When, therefore, we look at Moses and Aaron as the servants of God, and the kingdom of Israel as in a state of vassalage or involuntary servitude to God; when we see them all internally and externally as types of the future Messianic order of things, we see them in a proper point of view.

As certainly then, as Moses ministered the civil law, and Aaron the ceremonial in Israel, so certainly in the Millenium will Christ minister, as he does now, the inner government, and his saints the outer over all the earth! All shall be right in the church, all right in the state, and the kingdoms of this world organized with mild and beneficent government, and the true religion shall shine forth as the kingdoms of our Lord and his Messiah forever and ever. Good government and the true religion make the Millenium.

I have said this type is double. By this I mean that while in its inorganic, transitional and organic states, it prefigured our religion in these three states, it also as an organism journeying in the wilderness under Moses, toward Jordan and the Holy Land, typified the christian church passing through the wilderness of this world under Christ, toward the Jordan of death and the heavenly Canaan that lies beyond.

O'er all those wide extended fields
Shines one eternal day;
There God, the Son, forever shines,
And scatters night away.

To rescue from the iron grasp of a tyrant two millions of human beings, to take them by great signs and wonders from their ancient abodes, and lead them through the sea into a wilderness where they could be fed and sustained in all things only by miracle; to nationalize them there with a mild government and the true religion, and keep them in the desert forty years, till he had taught them new manners and customs, new laws and civil institutions, and by judgments purged out from among them all the rebels, were the greatest of all God's doings in the ancient world.

Well might Moses appeal to them for the grandeur of the whole, and say:

"Ask now of the days that are past which were before thee; since God created man upon the earth; and ask from one side of heaven to the other, whether there has been any thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God

speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to go and take a nation from the midst of another nation by temptations, by signs, and by wonders, and by wars, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed that thou mightest know that Jehovah he is God; there is none else beside him."—*Deut.* 4 c.

As, then, our first set of types, Adam, the flood and Melchisedek, presignified respectively the following:

1. Regenerative Headship.
2. Transition.
3. Organization.

So Israel after the flesh, in their exodus from Egypt, prefigured the same. And in this display of his omniscience, the Most High was but laying deep in his divinity the foundations of our faith and of his own government among men; for the typical kingdom of Israel, in its great redemption from Egypt, is not merely a sign, like Adam, the flood and Melchisedek, but a design, a bright outline of the Messianic kingdom in its fullness. It was not, as in their case, three distinct types making but one outline; but one grand type passing from bondage to liberty, from slavery to a great salvation, and thereby describing the future spiritual kingdom of Messiah as passing by baptism from slavery to liberty, from the world to the church, through its several phases, as follows:

1. The Inorganic.
2. The Transitional.
3. The Organic.

It is said by Lord Bacon that "things are double." They are certainly so in this instance—the type being for the eye of the body, and the antitype for the eye of the mind; the former for observation, the latter for reflection; the visible for sense, the invisible for faith.

The typical system of the Bible is a fundamental portion of the Bible, and was evidently elaborated and wrought out by its author in order to secure future ages against the numerous impostures which darken and affect the history of the world. Any code of religion offering itself for the faith of mankind, if it bears not the stamp of God's omniscience and the typical correlation, can not be of the Scriptures. But Christianity being the very complement of its typology, must be the true religion.

How, but by inspiration, could Moses possibly foreknow and fore-show, at the distance of fifteen centuries, that the Messiah, like himself, would be a hero-redeemer—a lawgiver at that? The fortuitous here would be encumbered with greater difficulties than the designed—the incidental with more than the miraculous.

Prophecy is the history of the world, casting its shadow before.

CHAP. XV.

The Greek Empire.

The brazen Waist and the winged Leopard.—Symbols of Imperial Fury.—Dan. 2 c., 7 c.

I will overturn, overturn, overturn, till he come.—Ezek. 21.

ALEXANDER yielding to the clamor of his soldiers, who both desired and needed repose, returned from his Indian expedition to Babylon, which he entered with a pomp and magnificence never before witnessed. There he died in a debauch.

In the vision of Nebuchadnezzar, this empire is prefigured by the brazen waist and thighs of the Image; and to this corresponds the winged Leopard with four heads in the vision of the prophet.—*Chap. 7.* The beast itself denotes the ferocious character of the empire, the wings, the rapidity with which it prosecuted its victories; and the four heads, the four sovereignties into which it was divided after Alexander's death. Ptolemy had Egypt; Cassander, Macedon and Greece; Lysimachus, Thrace and Bothynia, and Seleucus, the remainder as far east as the Indus.

The same history is indicated a third time in a set of new symbols in the eighth chapter. The prophet sees a rough he-goat, with a notable horn between his eyes, come with amazing swiftness from the west, and assault a ram with two unequal horns standing on the bank of the river. The goat, in the *fury* of his power, breaks off his two horns, casts the ram to the ground, and stamps upon him. Therefore, the he-goat (Greece) waxed very great, and when he became strong, the great horn (Alexander) was broken off; and for it came up four notable ones toward the four winds of heaven. What does this mean? The angel of the vision interprets it. He says: "The ram which thou sawest having horns, are the kings of Media and Persia, and the rough goat is the king of Grecia; and the great horn that is between his eyes, is the first king (Alexander). Now

that being broken off, whereas four stood up instead of it, four kingdoms shall stand up out of the nation, but not in his power"—*Dan.* 8 c.

The same history is referred to a fourth time with the additional circumstance, that one of the Persic kings (Xerxes) would stir up the whole empire against Greece, etc.

Does not prophecy here assume almost the clearness and force of history? Does not the reader see shining in the prediction, as in a mirror, the sunlight of God's omniscience? It is related of Galileo, that he one day invited a man who was his opponent, to look through his telescope, and behold Jupiter and his four moons. But the man positively refused, saying: "If I should see them, how could I maintain the positions which I have advanced against your philosophy?" Are you that man?

We learn in Scripture, that the Persian organism embraced 127 provinces. The overthrow of such a warlike structure might well be accounted by Bacon the greatest of human achievements. Whatever else in these grand prophecies may be said of the empire rising into the ascendant, it was its prowess in changing the imperial dynasty that formed the jet of the history and, of course, of the prophecy. In the founders of empires we are permitted to behold the tremendous energies of human nature, and the lofty enterprises of which it is capable, and which doubtless lay in embryo in the bosom of every man, but which are by far too self-centering, too consolidating and autocratic to be indulged. The cases of Cyrus, Alexander, Cæsar, and Napoleon, show, however, that there are in the social system some profound principles of conservatism which tend to check the propagation of greatness, though we may not understand them.

The act of founding an empire was, as we have seen, great in its antecedents, great in its consequents, and great in itself.

But let us contrast in a few important particulars the procedure of the imperial heroes who conducted the secular revolutions with that of Christ who conducted in Jewry the sacred revolution. For as certainly as the Christian governments, now arising in the world, show by their ameliorations that Christ has come, so certainly did the ancient heroes and the ancient empires indicate by their defectiveness the necessity of his coming. With them, all was wrong in religion; all was wrong in the state.

1. In founding their empires, there was between heaven and these illustrious tyrants no concert of action—no harmony of counsel. Though they did not, and could not, enter upon their gigantic mis-

sions without the permission of Providence, yet, like gods, they proceeded of themselves to carve out their respective empires with the sword, and on the basis of their own iron wills erect their proud imperialisms, as if the world and all its appurtenances were their own. One of these monarchs is represented by the prophet as giving forth the following haughty utterances: "I will exalt myself above the stars of God; I will sit also above the heights of the clouds. I will be as the Most High."—*Is.* 10 c. On the death of the arrogant emperor, the prophet exclaims: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cast down that didst weaken the nations!" The same daring spirit of ambition animated all the other tyrants equally. "Is not this great Babylon which I have built?" said another of them, "for the house of the kingdom by the might of my power, and for the honor of my majesty?"

In the Messiah's case, on the contrary, there was, in founding his kingdom, between himself and God a perfect harmony of counsel, a perfect concert of action. He had no will to propagate in his empire but the will of his father who sent him. He did not, therefore, say, like the tyrants, "I will exalt my throne above the stars; I will sit above the heights of the clouds; I will be like the Most High." He did not even found his own kingdom; but in this greatest of all deeds did homage to the rights of God, and joyously accepted, as the constitutional truth of his church, the sacred revelation which God made concerning him at his baptism in the river Jordan, "Behold my son, the beloved, in whom I delight."—*Mat.* 3. "On this rock," said Christ, "I will build my church." How tranquilly every thing proceeds at the founding of the kingdom of Christ! The greatest of men and of orators, John the Baptist, by divine command calls out to Jordan, the most renowned of nations, to hear enunciated from heaven the greatest of all revelations ever made to man—that the Messiah is divine; that the deliverer of the world is the Son of the living God. On the occasion all heaven is thrown open to the eyes of mortals, the Spirit of God descends on the prince, he is announced as God's Son, the foundation of the fifth empire is laid, the scene is sweetly closed, and the reign of heaven commences.

It is at Jordan then that the kingdom of Christ links itself to the authority of heaven, not by an inspiration, but a verbal and oral revelation, "Behold my son," etc.

2. These monarchs hoped to give perpetuity to their respective dynasties by encircling their vast dominions with bulwarks of material defense deemed impregnable; sometimes too, by deeds of the

most unparalleled atrocity, and laws of the most tyrannical and autocratic character, which they stamped as infallible and immutable. Christ, on the contrary sought to give perpetuity to his kingdom by pervading it with the name and authority of his Father, and by breathing into all its realms and dominions the sweet sayings which had been given to him for the benefit and everlasting consolation of the world. "I have given unto them," said he, when praying, "the words which thou gavest unto me."—*John 17 c.*

3. Cæsar, antecedently to his obtaining the Dictatorship, slew, as we have seen, 1,000,000 of men in Gaul. The terrific cruelty of the Mad Macedonian, after taking the city of Tyre, displayed itself in the crucifixion of 2000 of its citizens; whose only crime was their efforts to defend themselves and families against that hero's enormous love of conquest. In Christ's kingdom there is no war ordnance, no sword nor saber, no ball nor powder. He came not, he says, to destroy men's lives but to save them, and his conquests are therefore achieved by the diffusion of the truth, by his love of men, his blood and moral suasion.

4. In contradistinction to the warlike progress and military ravages of the ancient heroes the tranquil manner in which our Lord's victories were to be prosecuted is described by the prophet in the following language. "Behold my servant whom I have chosen, my beloved in whom my soul delights, I will put my spirit upon him, and he shall bring forth judgment to the Gentiles. He shall not strive nor cry, neither shall his voice be heard in the street. A bruised reed he will not break, a smoking flax he will not quench, till he has brought forth judgment unto victory; and in his name shall the Gentiles trust."—*Matt. 12 c.* In terms of unequalled tenderness therefore, we hear him pleading with mankind, thus: "Come unto me all ye who are heavy laden and I will give you rest; take my yoke upon you and learn of me for I am meek and lowly, and ye shall find rest to your souls, for my yoke is easy and my burden is light."—*Matt. 11 c.*

Did not the mad career of the emperors strongly indicate the necessity of such a ruler as Christ; a teaching monarch?

5. Alexander coveted empire for the warlike glory and military prestige which formed its antecedents, and wept because there was not another world to conquer. Cæsar seized "the rod of empire" that he might be the greatest of the great; while Cyrus adored it on account of its statesmanship, and the easy government which it enabled him to minister to the Persians. The insane monarch of

Assyria seems to have aspired to it because of its material grandeur. Our blessed Lord, on the contrary, sought the government of our wretched race for a very different reason. "Father," he says, "glorify thy Son that thy Son also may glorify thee—that *having given him power over all flesh*, he may give eternal life to as many as thou hast given him."—*John 17 c.* To give eternal life then to the subjects of his government was the all-worthy object that animated the bosom of the blessed Redeemer, when he prayed for the empire of the world.

6. They ascended to power over the wreck and ruin of the rights and liberties of all the world beside. On the contrary, Messiah, to restore the long-lost liberties of mankind, sacrificed, in our behalf, all that men hold dear on earth. For our sake he "made himself of no reputation," and said to his followers, "Those among the Gentiles who tyrannize over them are called benefactors, but it shall not be so with you, among you he that would be the greatest let him be the servant of all. I give," said he, "my flesh for the life of the world."—*John 6 c.*

7. Touching the morals of the ancient empires, historians, both Greek and Roman, affirm that they were intolerably bad; and the Apostle has given so black a picture of them that we shall omit it in this paragraph. Very different is the code laid down for the morals of Christians. The reader knows it.

8. The governments of the heroes of antiquity held to other nations only the relations of antagonism—commerce and war—blood and gain. Christ's kingdom stands in the relation of peace and goodwill to all the nations of the earth. It knows nothing of commercial and warlike rivalry.

9. They ravished all nations, seized on the riches of all states and impoverished the earth. Christ, though rich "for our sakes became poor, that we through his poverty might be made rich." "The foxes," he said, "have caverns, and the birds of the air have nests, but the Son of man has not where to lay his head."—*Matt. 8 c.*

10. The Messiah himself said, "All who came before me were thieves and robbers, but the sheep did not hear them." Cyrus, Alexander, Caesar, or their successors pillaged the Jews, and would have had them adore their ensigns and statues, but the true Israelites would not hear them. Christ entered the Jewish fold by the door—the porter, John Baptist, opened to him, and the sheep heard his voice and followed him.

11. It is said of one of these monarchs that he "made the earth to

tremble and shook the kingdoms—that he made the world a wilderness—destroyed cities and opened not the house of his prisoners.”—*Isa.* 14 c. Christ on the contrary is called the “Desire of all nations” who was to uphold the pillars of the earth, to reclaim all nations to God, to build the waste places, and open the prison doors to such as were appointed to death.

12. These military chieftains fortunately belonged to the outer not the inner government, to the political not the spiritual, to the palace not the temple; they were men and not gods; and, but for Christ, their warlike exploits would, in the annals of the world, have become as the fabled wars of the Titans and of the giants with Jupiter.

13. In the symbols of the prophets the heroes are set forth under the hard and grinding figures of different metals, and ferocious wild beasts rising out of the sea put in terrific commotion by the four winds of heaven blowing upon it. But the Messiah appears under the mild and benignant symbol of “the Son of man coming in the clouds of heaven” to secure at the hand of God an eternal kingdom.

14. These tyrants having vanquished the world terminated their victories in a triumph. Zenophon describes the vast pomp that swelled and distinguished the triumph of Cyrus in Babylon. It was the first time the Persians and Medes adored him. Messiah will also conquer all his enemies and enjoy a triumph.—See *Rer.* 19 c. Under his purifying and righteous government these old populations and old forms of government will pass away, and Messianic populations and Messianic governments supervene. “Nations shall learn the art of war no more.” While the human dynasties are doomed successively to degradation, the divine is appointed to gradual elevation going forth “prospering and to prosper,” till, by the richest splendor of truth it shall fill the earth with the knowledge of the glory of the Lord, as the water fills the seas. We may say that but for the cruelty of these governments, the mild reign of the Messiah would not, perhaps, have been estimated, and but for its contrast with these ferocious governments, it is probable they would never have been permitted to exist. How could we imagine that such sovereigns as these, the potsherds of the earth, should be any thing but shadows—Nimrod, Ninus, Semeramis, Belus, Pul, Tiglath-Pelazer, Shalmanezer, Sennacherib, Esar-Haddon, Belshazzar, Evil-Merodach, and Nebuchadnezzar, or Cyrus and his successors, Cambyses, Smerdes, Darius, Xerxes, Artaxerxes, Nothus, Codomomanus, and the other tyrants of the Persian dynasty? Or Alexander and his successors, or the twelve Cæsars.

Would it then be wise to leave the government of the world in the hands of such monsters of cruelty forever? Certainly not. The time will come then when "the saints" (Christians) will hold the government of the world. Heroes with all the force and splendor of talent that nature bestows upon them, and all the success in their military enterprises which their ambition covets, can, after all, without the aid of the true religion, only found a tyranny to be supported by an idolatry as licentious as it itself is imperious, while God by a word, a single sentence, "Behold my Son, the beloved in whom I delight," can lay in truth and peace the basis of a kingdom that shall survive them all.

So many things depend on the establishment of the Divine Omniscience that it required to be well made out. Had there been but one instance or two, Infidels might with some plausibility have attributed the correlation to chance, but it shines forth in so many instances, both in church and state, as completely to disarm the objection of its force.

Revealed religion, then, is not based on an *a priori* argument, or bare assertion, or loud declamation, but an induction, a long and rigid induction of historical and prophetic facts, planting, by force of their number and greatness, in the soul of man a sense of the divine nature and omniscience. To realize the divine presence, even with the aid of Scripture, is exceedingly difficult. For unseeing, we think ourselves unseen.

CHAP. XVI.

Aaron and Christ.

Mediation—A Type.

ANOTHER leading term in Christianity, namely, "Mediation," required to be relieved. To give definiteness to our meditations on this great doctrine the Tabernacle was erected—"a figure" (or type) "of things in the heavens." "See," said God to Moses, "that you make all things according to the pattern showed you in the Mount."—*Exod.* 25, 40. The Tabernacle then was a type.

A PRESENT SALVATION.—It had two apartments—the holy and the most holy; prefiguring a double salvation, that is, a *present* and a *future*. One from sin and another from death—the one in time, and the other at the close of time. In the holy place stood before

the vail, which separated it from the most holy place, the golden altar, with a gold censer filled with incense burning all the day. On the right side stood the Table of Showbread with twelve loaves upon it; and on the left, opposite to this, the Gold Candlestick. In the holiest of all was the Ark; and the Covenant or ten Commandments, covered by the gold hilesterion, caporeth, or mercy-seat, with the winged cherubim overshadowing. "Now, when these things were thus ordered," says the apostle, "the priests went always into the first tabernacle, (the holy place,) accomplishing the service."—*Heb.* 9 c.

As these priests presignified the Christian church saved with a present salvation—that is, from sin, it behooves us to inquire into the conditions under which they (the priests) were permitted to enter that place. Let it be observed, then, that the Tabernacle, with its two holy places, stood near the west end of a sacred inclosure called the Court of the Tabernacle—which was in length about one hundred and fifty feet, and in breadth seventy-five; thus there were the following three places, namely:

1. The Court.
2. The Holy Place.
3. The Most Holy Place.

These are believed to signify respectively the following, viz.:

1. The Court—This World, where Christ is preached.
2. The Holy Place—The Church, in which he is worshiped.
3. Most Holy—The Eternal World, in which he is seen.

In the Court stood the brazen altar, on which was burnt the morning and the evening sacrifices, etc. This altar was a type of Christ offered for the sins of the world. Beyond it, nearer to the Tabernacle, stood the Laver, a large basin of water; and beyond this, again, as we have stated, the holy place, with the altar of incense, etc. Now, as the brazen altar signified Christ, so the Laver, we learn—*Titus* 3 c., 5—signified our baptism, and the incense altar our prayers. Like the flood, the cloud and sea, and Jordan, the Laver was transitional, and also penal and saving. This we learn from the following Scriptures, viz.: "When they (Aaron and the priests) go into the Tabernacle, (that is, from the court,) they shall wash with water, *that they die not.*" "Or, when they come near to the altar to minister, to burn sacrifice unto the Lord, so they shall wash their hands and their feet, *that they die not.*"—*Exod.* 30 c.

The conditions, then, on which the priesthood were permitted to enter the holy place, were, that they should first be at the great altar of burnt sacrifice, and afterward wash at the Laver—indicating that in the substantive religion of Christianity converts from the world would ascend into the church of God by faith in the blood of Christ and baptism. These are the terms on which regenerated converts may attain to a *present salvation*. Peter calls us “a royal priesthood.” And John says that Jesus our Lord “has made us kings and priests to God, even his father.”

The Future Salvation.—The Jewish ceremonial culminated on the great day of annual atonement—on this day it ascended into its zenith or meridian glory; for in the august services of this day the high priest, as a type of the Messiah entering into heaven in our behalf, entered in behalf of Israel the holiest of all.—*Levit.* 16 c.

From this most sacred apartment even the Priesthood, the representatives of the Christian church, were excluded. For this the apostle assigns the following reason, viz.: “Christ not being yet come, the way into the holiest of all was not yet made manifest.”—*Heb.* 9 c.

The high priest alone, then, by the altar of sacrifice and the Laver, passed through the holy into the most holy place once a year; not, however, without blood, which he offered for himself and for the sins of the people.”—*Heb.* 9 c.

Aristeas, as quoted by D. Barklay, says of the solemn services of the temple—“The order and reverence of the ministering priests, and the undivided attention with which they waited on their respective duties, many of which were very arduous, was truly admirable. To some was assigned the charge of the wood, to others the oil, or the fine flour, or the sweet spices; others exhibited great strength and dexterity in heaving and burning the holocausts of bullocks and sheep; yet such deep silence prevailed that you would imagine the place to be devoid of men, although there were seven hundred ministering, and a vast multitude more bringing up the sacrifices. With such awe and reverence, worthy of a great Deity, were the proceedings conducted. Nor did the high priest Eleazer inspire less veneration while performing the sacred service, setting off to the best advantage his vestments of “glory and beauty,” adorned with precious stones, and surrounded at the skirts with golden bells, alternated with pomegranates, girt about with a richly variegated girdle; bearing on his breast the oracle, set with twelve different stones, according to the names of the twelve tribes of Israel; and on

his head the miter, worn over the linen bonnet, and exhibiting the name of God engraven on a gold plate over his head."

With all this pomp and show, this grandeur and deep solemnity, however, what a bare shadow did the Jewish high priest advancing into the divine presence with a cup of goats' blood in his hand, for a year's redemption, present of Jesus Christ entering heaven itself with his own blood in behalf of a world that was lost, having obtained eternal redemption for us! The very idea of this magnanimous, holy and glorious personage, the Prince of Life, the King's Son, presenting to Almighty God his own blessed person as the sacrifice for the race of man, is so full of ineffable dignity and august majesty that it might of itself, one would think, be sufficient to convert the universe. The everlasting God himself felt the greatness of the moment, and on the entrance of Christ into heaven, swore an unchanging and unchangeable oath that the sacrifice should be the priest! "The Lord has sworn and will not repent; thou art a priest forever after the order of Melchisedek."—*Psl.* 110.

The covenant in the Ark or by its side was the symbol of *justice*, and the gold propitiatory which covered it was the symbol of *mercy*. The whole, with the cherubim overshadowing it, formed the throne of the God of Israel. The mercy-seat being, on the day of atonement, sprinkled with blood, the whole type indicated that in the future economy these illustrious attributes of Godhead were to be harmonized, and the throne of God established on earth as a throne of *justice and mercy*.

Here, then, in order to define our thoughts on the solemn doctrine of *Mediation*, the Scriptures offer to us the striking and wondrous spectacle of their author erecting at the greatest cost, and endowing with the most mysterious services, fifteen centuries before the era of Christ, the famous Tabernacle of the Congregation of Israel, and naming it "a figure of things in the heavens."

The case of God and man, then, has passed into the hands of the Christian Mediator, and he has settled the terms of our salvation. "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." Heaven and earth may pass away, but the terms prescribed by Christ for our *present* salvation shall never pass away, for the Father has committed all judgment into his hands.

We ask then, Has not Jesus filled all the conditions of the type? Has he not sacrificed himself on earth, and offered himself in heaven? Has he not reconciled the parties? Has he not, in the remission of

our sins and the gift of the Holy Spirit, granted us a present salvation? And will he not, as the one Mediator between God and man, come forth in due season from the most holy place—heaven—and minister to such as maintain their profession in holiness his everlasting salvation?

Surely, the Holy Scriptures which, in this case exhibit their author as establishing in remote antiquity the typical relation between Aaron and Christ, offer to our faith the highest, the sublimest logic for the truth of revealed religion, and the divinity of their author.

Let us now sum up the whole typical argument as it foreshadowed the general features of the Messiah's religion, namely regeneration, transition, organization, redemption with the kingdom, and mediation with the church.

1. *Regeneration:*

1. Adam was the type of Christ's regenerative headship.
2. The Flood, a type of transition by baptism and the Spirit.
3. Melchisedek, of organization with royal and priestly laws.

2. *Redemption by heroism:*

1. Moses, a type of the Heroic Messiah.
2. The Cloud and Sea, types of baptism and the Spirit.
3. Israel Nationalized, the Church of Christ.

3. *Mediation—Present.*

1. The Altar of burnt sacrifice, or reconciliation.
2. The Laver, a type of baptism.
3. The Priests in the holy place, the Christian Church.

4. *Mediation—Future.*

1. The Altar of burnt offering, reconciliation.
2. The Laver, our baptism.
3. Aaron in the Most Holy, Christ in heaven.

Here, then, is an argument for the truth of the Bible four times stated, and found where it ought to be found, in the bosom of the Bible itself. It amounts to this, that the future Messianic system would consist of the following, viz.:

1. Regeneration, transition and organization.
2. Redemption, transition and organization.
3. Mediation with a present transition and organization.
4. Mediation with a future transition and organization.

The Messiah, then, was to regenerate, redeem and reconcile us to God; to transfer us from the world to the church now, and from the church to heaven hereafter. This is Christianity to all intents and purposes. Christ and his church meet all the conditions of the types,

and this fact ought to cause all well-disposed minds to hesitate before they reject the claims of a volume containing a typical prefiguration of Christianity of so extraordinary a character.

If we look only at a bird's nest, we infer that a bird built it; or a watch, that an artist made it; or a house, that some one reared it; or a plan, that some one draughted it. Let us not fail, then, to see and appreciate the hieroglyphic draught by which the general structure of the christian religion was anticipated in the Scripture thousands of years antecedently to its appearance, namely, as:

1. Inorganic or aggressive.
2. Transitional or saving.
3. Organic or coöperative.

After this general outline of the system come the types figurative of the leading doctrines of the system, as has just been stated. We again enumerate these:

1. Adam—Regeneration.
2. Noah—Transition.
3. Melchisedek—Organization.
4. Moses—Redemption, present and future.
5. Aaron—Mediation, present and future.

These indicate office and doctrine, and are followed by types designed to identify the future Messiah, prefiguring certain matters exclusively characteristic, and thereby rendering his Messiahship defiant of counterfeit. As the above types, indicative of what Christ would do for men, begin with Adam or humanity, so the following which show what would be done for him, begin with God and his divinity:

1. God manifest in a cloud—a *type* of God manifest in the flesh.
2. The inauguration of kings, priests, and prophets—a *type* of Christ's inauguration.
3. The passover and other piacular offerings; Jehovah standing on the smitten rock, and the Mercy seat sprinkled with blood—*types* of Christ's sacrificial death.
4. Jonah—a *type* of his burial.
5. The first fruits—a *type* of his resurrection.
6. Aaron in the holiest of all—a *type* of his ascent to heaven.
7. Aaron's subsequent appearance in robes of "beauty and glory"—a *type* of his glorification.

But these types and antitypes belong properly to our second proposition.

It must be observed that after Noah was saved he built an altar; that Israel after their rescue erected the tabernacle; that the priests

after their transition by the Laver came to the incense table, the symbol of prayer, and that Aaron after being in the holiest of all, was afterward arrayed in vestments of "beauty and glory"—all teaching us that our profession of the christian religion must, according to these types, be followed by worship—devotion, thanksgiving, prayer, praise, reading, meditation, charity, benevolence, and every virtue. "Let those who fear the Lord praise the Lord."

The reader will see plainly, I presume, that the types of ancient Scripture sketched out the antitypical system of religion, not by human experience, but by the prescience of their author, and that their conditions are all admirably met by the general, particular and personal matters of christianity.

In various parts of the earth, and in various ages, there have arisen impostors—philosophers and legislators, as Minos, Numa, Lycurgus, Zoroaster, Solon, Pythagoras and others, claiming to have intercourse with the Deity—some even affecting to be incarnations, but if from the first to the last of them—if from Minos to the Mormon impostor, any of them based his claims to the Lordship of the world on oracles general, special and personal, spoken and recorded thousands of years before his appearance in society, we are not aware of it.

Or if any other of the codes and sacred oracles of the nations, as the Shaster, the Vedas, or Koran base their claims, like the Bible, on a beautiful subordination of the animal to the spiritual, the temporal to the eternal, or the typical to the antitypical, harmonizing in this way nature with religion, society with the church, the unit of the one with the unit of the other, the first man Adam, with the second man Christ, we are ignorant of the fact. So that the Bible which does this, must, to any but a person ignorant of its structure, appear not only true, but provable.

Thus our argument from types on behalf of our first proposition—"That the ancient Scriptures prove their own divine origin by proving that their author is omniscient," may be conceived as finished up, and offered to the reader for his judgment; but as judgment is founded in proof and reason, and not like prejudice in ignorance and feeling, let him after he decides be able to give a reason for his decision.

May we not here claim for the argument the reader's credence and veneration as due to its originality, solidity and divinity? No book not founded in the omniscience of its author could possibly retain its hold of the human mind forever; and in no book could

the divine omniscience reveal itself through more striking and shining media than the church and the state by types and symbols.

Adam, Noah, Melchisedek, Moses, and Aaron, the representatives severally of regeneration, salvation, organization, redemption, and mediation, will doubtless all be among the eternally saved. In their persons, then, these leading doctrines of our great salvation, will be stereotyped forever. In heaven, these worthies will be the grand hieroglyphics of our great redemption. It is even probable that the new name, which they are to receive from Christ, will embrace the important idea or doctrine of which they were respectively the type on earth. It is the privilege of this last thought, however, to be a conjecture.

. Let the reader look seriously to these types, and ask what a religion would be worth, in a logical point of view, without them. If logic and philosophy, fact and reasoning, are not the elements of evidence, it would be pleasant to know what other elements would better characterize it. Were we to strike from the pages of Scripture the types and the doctrines represented by them, we should not only break upon the integrity of Scripture, but by ignoring a powerful branch of its evidence, jeopardize its credibility with society.

When we contemplate Law with its sanctions, as proceeding from the depths of the Eternal Mind, when we see these sanctions detailed in the wreck and ruin of our entire race, and waking over all the sweet relations of life sighs and tears, unutterable sorrows and despairing griefs, our souls die within us. But if man's case called for mercy, God's throne demanded justice. Surely then the expedients by which his rights and our necessities are harmonized, could have originated only with himself; and surely, the fortunate achievement of so great a redemption could have been brought about only by the generosity, magnanimity, and unparalleled philanthropy of his Son, our Lord, who, because he could offer no greater sacrifice in our behalf, offered himself. We now look up, cheered by the assurance of hope, and though broken-hearted, trust in the throne of God and the Lamb.

If the reader will devote a few moments to the contemplation of the types which I have handled; if he will look at Adam, Noah, Melchisedek, Moses, Aaron, Israel, and the tabernacle successively in connection with the persons and things which they represent, he will see that the high places of the ancient oracles shine with an evangelical luminousness which, without the antitypical religion of christianity, they could not possibly possess; and he will read with

ease and pleasure under the splendor of the sun of righteousness all the grand doctrines of our religion. The Old Testament will in this way be transfigured into the new, and withal offer to him the most evident tokens, not only of God's knowledge of the future, but also of his great and unsearchable wisdom and providence toward us who believe, in regard to the past, in causing it to minister to the future—the shadow to the substance—the type to the antitype, Adam, Noah, Melchisedek, Moses, Aaron, Israel, and the tabernacle to Christ and christianity. That the ancient oracles should at the rising of the sun of righteousness, have started up to an unforeseen intelligibility and all their higher points of elevation shine forth with a divine brightness, as when the morning sun gilds with radiance the summits of the distant mountains, was sublime and marvelous. Prophecy is the history of the world casting its shadow before.

The Law.—1. In his epistle to the Romans, the Apostle discourses of the law of Moses under various phases, as a system of things which could not by all its rites and ceremonies minister to the worshiper justification from sin; "By the law," he says, "is the knowledge of sin."—*Rom.* 3 c.

2. In *Galatians* 3 c., the law is treated of constitutionally, as not interfering with the promise of the inheritance made to Abraham four hundred years before. It was a schoolmaster till Christ—a provisional system destined to give place to christianity when the seed came who is Christ.

3. In 1 *Cor.* 10 c., Israel, as a type of Christ's kingdom, having in their inorganic state all passed through the cloud and sea into Moses, and afterward being organized, and fed on manna and refreshed with water from the smitten rock, are held up by the apostle as ensamples and a warning to us upon whom the ends of the world have come.

4. In 2 *Cor.* 3 c., the law is discoursed of as the letter, and the ministration of death to all who violated its precepts. It was external to the worshiper—written not on the heart but on the two tables. In these points it contrasted strongly with the new Covenant or Gospel in which the law is internal—written on the heart by the Spirit of God—excelling the law in true glory as far as the heart excels the two tables, life death, the spirit the letter, the glory of Christ the glory of Moses. In our religion we have Christ for our ceremonial, and his spirit for our law.

5. In *Eph.* it is glanced at as partition wall, separating the Jews from the Gentiles, leaving the latter in outer darkness, without God and without hope in the world.

6. In *Colossians* it is called a shadow or type, the body of which is Christ and christianity.

7. In the *Hebrews* 3 c., the law is looked at as God's family or household, wholly intrusted to Moses, the servant of God—a type of Christ the Son of God intrusted with his own house—the church of God.

The apostle then glances at Israel as a people to whom good news of an earthly rest had been preached—typical of good news of the heavenly rest preached to us by Jesus our Lord.

Having tracked them under Moses and Joshua from Egypt to Canaan as a type, he next penetrates to the very depths of this complex system, and shows up the temporary and typical character of its several religious elements—its priesthood, services, tabernacle, and covenant—assuring us by quotations from the ancient oracles, that in all its elements it was but a shadow of the better and greater order of things introduced by the Messiah.

The ministration of justice belongs to the king; the ministration of mercy to the priest. Israel received the civil code one year before the ceremonial. By the former was the knowledge of sin, by the latter the knowledge of forgiveness. In christianity Christ is our ceremonial, and the holy Spirit our law—the end of all is our perfect sanctification.

1. The brazen altar and the laver—types of Christ and baptism.
2. The incense altar—a type of our prayers and praises.
3. The candlestick and the showbread—types of the spiritual light and spiritual food of the church.
4. The “beaten oil” of the sanctuary and the ox treading out the grain—types of the duty of pastors to feed and enlighten the church of God.
5. The unmuzzled ox—a type of the duty of the church to support bountifully the pastor by whom she is fed and enlightened.
5. Thank offerings, freewill offerings, and peace offerings—types of gratitude to God, our benevolence to men, and peace with all.

CHAP. XVIII.

The Roman Empire.

The Iron Legs and Feet, and the Monster—Symbols of Imperial Destructiveness.

"And his body was given to the burning flame."—DAN. 7 c.

THE fourth empire was to be of surpassing power. In the Imperial Image it is symbolized by "the legs of iron, and the feet part of iron and part of clay." In the second vision it is foreshadowed by a monster, "dreadful and strong exceedingly," with great iron teeth; "it devoured and brake in pieces and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns, and among them another little horn," etc.—*Dan. 7 c.*

During the consular government, Macedon, Greece, Egypt and Carthage were successively added to the Republican Empire, and the Romans attained to universal sovereignty.

To know the estimate which heaven places on these imperial governments and their magnates, we have only to listen to the holy prophet, who, we see, describes them as so many ferocious wild beasts, metals, and dreadful monsters, destined, finally, to the terrible consummation of fiery, foreign invasion; monarchy and heroism, in the warlike sense of these terms, will cease; and governments in greater harmony with the rights and liberties of mankind be established all over the world.

"New influences move us,
As more and more we scan,
The unperishable basis,
Of the liberties of man,"—McCORM.

The Scriptures, in these visions, favor the idea, nay, they establish it as a fact, that these imperial governments shall universally disappear. Some power symbolized by "a stone cut out of the mountain without hands," strikes the image *ab extra*, and reduces it to powder, so that it is carried away like the dust of the summer threshing floor and found no more at all; proving that the glory of empire is but a fading flower. Deliverance will come to society at last.

To write out the history comprised in the five visions is not called for by my argument. Let us, however, place in parallel columns the material symbols of the whole, and we shall thereby see that they all relate to the same monarchical revolutions.

The Image.

1. The Gold.
2. The Silver.
3. The Brass.
4. The Iron, etc.
5. The Stone.

The Beasts.

1. The Lion.
2. The Bear.
3. The Leopard.
4. The Monster.
5. The "Son of Man."

Empires.

1. The Assyrian.
2. The Persian.
3. The Greek.
4. The Roman.
5. Kingdom of Heaven.

Thus, these two visions bring us down to the overthrow of monarchy, and the introduction of the new and better order of things, signified by the "stone," and "the Son of Man in the clouds," or "the kingdom of heaven." Again,

3. *Cleansing the Sanctuary.*

1. The Ram.
2. The He-goat.
3. The Little Horn.
4. Sanctuary Cleansed.
5. Rome Destroyed.

4. *The Seventy Weeks.*

1. Seven Weeks.
2. Sixty-two Weeks.
3. One Week.
4. Jerusalem Destroyed.
5. Rome Destroyed.

5. *The Things of Scripture.*

1. The 4th Persian King.
2. Alexander.
3. His km. Divided.
4. Rome Destroyed.
5. Michael.

All the five visions have been interpreted with wonderful unanimity by the most illustrious scholars, divines, and philosophers. Imperial history has been made to bear upon them with singular success by Sir Isaac Newton, Mede, Bp. Newton, Horsley, Lancaster, Jursieu, Towers, etc., etc. In contemplating them in connection with the history to which they relate, the following reflections are suggested, namely:

1. With them imperial government terminates—for it is not another revolution that is signified by the "Stone smiting the Image upon the feet," and the giving up the last empire to the "fiery flame," but the actual extinction of such government.

2. Here the geography of these empires is obliterated, so that "no place is found for them."

3. The chronology of these idolatrous nations ends here—"The times of the Gentiles are up."

4. The symbols of bad government and false religion are here exhausted.

5. All these visions terminate with the utter extinction of the Roman Imperialism. The ten Gothic kingdoms which arose out of it, and the eleventh or Popish government, which arose out of them, are eradicated and scattered to the four winds of heaven, their total extinction pointing us to a well-known moral—the instability and uncertainty of all human affairs.

6. The outer or political sovereignty is recovered by "the Stone," whatever that is, and "all power, and all authority and rule," internal and external, political and spiritual, being placed in the hands of his

Son and his saints, the Most High by these possesses the government, and is all authority in all places.

A form of political government, such as we have in these States, that shall keep society in peace, is as much a world-wide necessity as salvation itself. If any man question this statement, let him examine, *ab initio*, the progress of new testament christianity, which was designed by its great author to convert the whole world; let him look at christianity, ascending for the period of eighteen centuries bathed in her own blood from amid the defiles of falling empires, conflicting nations, and monarchies and governments hostile to her peaceful diffusion, and he will most likely concur with us. The ferocious despotisms of the earth have taken such delight in war and idolatry that neither they nor their vast populations have had either time or taste for the Christian religion, even if they had understood it. We might be sure that heaven, who sent us salvation, would sooner or later send us also peace—that he who gave us a spiritual would in due time give us also a political government.

The overthrow of idolatrous government is full of hope to suffering humanity. On new constitutions, new governments and new populations, with new laws, and new manners and customs, will arise, and the emancipated nations join in the song of temporal and spiritual deliverance.

Christianity is germinating. She has in her the seeds of all good things. Wherever she has been free to do so, she has created for herself bodies of men called churches; and originated schools, academies, colleges and universities; also asylums, hospitals, and charitable institutions of all kinds. Her voluntary organizations—sabbath schools, bible societies, missionary societies, etc., are absolutely innumerable. Let us not, then, deem it incredible that she was destined to give birth all over the world to forms of political government that shall harmonize with human right in a manner unknown to mankind before.

Extremes beget each other. We look at night and sigh for day; we behold tyranny and dream of freedom; we read of the old Asiatic and European governments denounced by the prophets as lions, bears, leopards, monsters, horns and dragons, and our thoughts involuntarily revert to our own free government and happy citizens; and wonder whether we may not in them behold the commencement of that order of things prefigured by the "stone cut out of the mountain." Disentangled from all meretricious alliance with the State, and free to circulate her great salvation in all parts of the Union, Zion in order

to bring forth children in these States, has only to labor. Here the rights of men and religion are harmonized with a peace-professing and a peace-maintaining government, and all the difficulties between the Church and the State most happily composed. Here the sufferings of the church have an end. Her earthly rest is come. Here "the saints possess the government."—*Danl.* 7 c.

It would have been singularly contradictory of the nature of things had Christianity, in her perigrinations, universally failed to impress the leaders of the political world with her own grand sentiments of right, liberty and free inquiry. This was not to be her misfortune. Milton, Locke and Hampton were not to study these sentiments in vain. The pilgrim fathers were not to study them in vain.

After establishing the divinity of her own origin by suffering the most incredible calamities, after evincing the most dauntless courage and inexhaustible fortitude, the church was to create by the diffusion of her doctrines, a political people and a political government of her own—*Dan.* 7 c.—fitly styled Christian. More, therefore, than one of the great interpreters of prophecy have turned their eyes in the direction of our American Union, hoping it might offer to mankind a fortunate illustration of that happy order of things which was to supercede the imperial governments. The great Towers says, "that the mighty benefit in favor of freedom originating on the new continent it is impossible to calculate." We must not suppose that the millennial kingdom will wrest all power from the hands of men. So long as God's system is terrestrial and not celestial, on earth and not in heaven, it will be double—political as well as spiritual—the former being necessary to peace, and the latter to salvation.

It will readily be admitted that the old military and idolatrous empire of the Romans was but a sorrowful and inauspicious platform on which to erect the pure and benign church of God and his Messiah. It must be admitted even by her enemies, that on that basis of effort she began her career toward the conquest of the world under circumstances singularly disadvantageous. In the end of the third century she came up soaked in the blood of her own children, from the desperate day of ten bloodier persecutions than ever before disgraced the political annals of any people.

Again, at the subdivision of the empire by the Goths and Vandals, her fortitude was put to a fresh test by the renewal of all these persecutions.

Further, the Pope himself, having become a temporal prince, entered, like other tyrants, with hearty good will into the pious and bloody work of persecuting and killing the saints of the Most High.

But the art of murdering men for their religion was not deemed perfect till that legion of desperadoes called Inquisitors were organized. In them persecution and hypocrisy ascended to the zenith of their power, so that by the court of Rome there have perished for their religion not less than 50,000,000 of Protestants.

If with this we bear in mind that the first of the empires, the Assyrian, warred successfully against Israel, overthrew their city, burnt their temple, and led the people of God captive to Babylon; and that the successors of Alexander—the Selucidæ and Ptolemies, alternately made a prey of them after their return; and finally, that the fourth empire burned a second time their city and temple, and inflicted such a blow upon their nationality as totally to destroy it, we shall feel, I presume, that these imperial tyrannies have been equally hostile to the Jews and Christians, and persecuted God's people indiscriminately under both names.

Is it for the good of the church, or society, then, that these despotisms should exist forever? Some sickly sentimentalists imagine that unless the church is subjected to the outside pressure of priests and tyrants, she can accomplish nothing; and that true godliness can flourish only in times of calamity! The history of the true religion disproves this fancy and establishes the contrary. So we conclude that tyranny and idolatry are not eternal.

Horn says, "Daniel predicted the fate of the four great monarchies, —the subversion of the Babylonians by the Medes and Persians; of the Persians by the Greeks; and the rise of the Romans, who were to reduce all other kingdoms under their dominion."

"Now the Romans did actually arise and reduce all the kingdoms under their dominion; they did actually form one vast republic, which was different from all other governments that had preceded it."

"The prophecies of Daniel, and the history of the four monarchies, are so perfectly alike, that Porphyry in the second century could evade the force of them only by asserting, contrary to evidence, that they were written long after the events."

Sir Isaac Newton said that "the fourth vision, that of the seventy weeks, which limited the first advent of Christ to a definite number of years, was the foundation of Christianity."

"This most eminent of eminent men," says Towers, "notices the

division of Christian history into a *suffering* and *triumphant* part in the following manner:

‘As the few obscure prophecies concerning Christ’s first coming, were for the setting up of the Christian kingdom, which all nations have since corrupted, so the many and clear prophecies concerning the things to be done at Christ’s second coming, are not only for predicting but also for effecting a *recovery of the long lost truth*; and setting up the kingdom wherein dwells righteousness.’”

Kings and tyrants know the value of priests and imposture, and ever have availed themselves of their aid. And priests and imposture nowhere feed on richer nutriment than that which they imbibe from the breasts of kings and tyrants.

The various revolutions which have occurred in the imperial sphere, but substituted one form of tyranny and idolatry for another; but the last revolution, which the same great author calls “the main revolution,” will wrest all power from the hands of both priests and tyrants, and give it to Christ and his saints. Christianity, even in a state of universal diffusion, never can dispense with the outer or political government. She is, therefore, till she attains to the government, under certain circumstances revolutionary but not anarchical. She is impatient of restraint; she detests the thought of being chained to the throne of tyrants, or as “a church by law established” to sanction their decretals and outrages of right. She asks nothing of a nation but to be let alone; nothing of government but to be protected. All this is promised her in the Scriptures. “I will overturn, overturn, overturn,” says God, “till he comes whose rights it (the diadem) is; and to him shall it be given.”—Ez. 21 c. To the last dynastic house—the family of David—will the diadem of the fifth monarchy be given. If this has been long delayed, it was that men might taste of the bitter fruits of the fall, and experience the horrors to humanity consequent on a voluntary departure from God. It was that they might learn the evil results to themselves of bad government and false religion, and be taught by exactions, usurpations, tyrannies, wars and impostures to appreciate government and religion when ministered to them under diviner forms by the Messiah and his saints.

The argument from symbolic prophecy defies confutation. It is as perfect as any other argument can be, and is a proof of the truth of Scripture above all estimation. It could not be overthrown by an archangel. *There*, in the book of Daniel, stands in incorporate gold, all-conquering iron, and other metals, the idol, the long-adored

idol of empire! Who dares challenge its truthfulness to history? No power of logic, no finesse of infidelity could possibly shake into ruin the claims of a volume founded on arguments of such innate originality, power and vitality as those of types and symbols. Besides, they not only prove the Bible true, but implying the contrary of all other books, they prove every one of them which does not embrace similar displays of the divine omniscience, as the Koran, the Vedas, the Shaster, etc., false. Impostures embody no system of proof like the types and symbols of Scripture. They do not, like the Bible, draw for evidence on the unopened and unknown pages of the future, either in church or state, Israel or the empire. Surely the advent of the Most High into the sealed future, and his reading to us of its unopened pages, may well be regarded as among his stately steppings in the sublime and boundless sanctuary of the universe. But for them, his omniscience could not have been displayed; and but for displaying his omniscience, these stately steppings never would have occurred.

As the porch of Solomon's temple rested for support on the two pillars called "Jachin and Boaz," (which words signify strength and stability,) so the old Testament forms the Porch to the temple of the new, and rests for support on the two pillars of *Types* and *Symbols*—Jachin and Boaz.

Suppose the blessed volume had offered itself to our faith devoid of all those displays of divine foreknowledge which now characterize it; suppose it had neither by types nor symbols anticipated the affairs either of the Church or the State, of Israel or the Empire—that it had indicated no foreknowledge of Christ or the miracles wrought on his sacred person—no knowledge of his doctrine, and the general structure of his religion—that it had overlooked the definite succession of imperial dynasties in the Empire, forgot to draw upon history for proof, and for the support of righteous men, and left the friends of civil and religious liberty to struggle on against bad government and false religion without hope of better times. What then? Would our heroes and martyrs, our Cromwells and Miltons, our Wallaces and Knoxes, our Bruces and Chalmerses, our Tells and Calvins, our Fredericks and Luthers, our Washingtons, Pilgrim Fathers, and others of that army, have still struggled on? It is exceedingly doubtful.

The political rights of man call for the interposition of *heroes*; his religious for *martyrs*. France and other Catholic countries have heroes but no martyrs. These nations have learned somewhat of

civil liberty, but nothing of religious liberty. Now, more than all things else, the revolution of Empire teaches that the most iron-framed government, if unsupported by true piety in the citizens, is revolutionary, subject to change. The present and past history of France, Spain, Italy, Mexico and South America, also illustrate that truth. Revolution in the State there is unsupported by reformation in the church. Their Bruces have no Knoxes; their Fredericks no Luthers, their Tells no Calvins, their Washingtons no pilgrim fathers.

In the Image of Empire, then, we see the incorporate government of the idolatrous world, and the Omniscience of him who framed that Image. If, then, prophecy is history casting its shadow before, the fact may be said to take the evidence of prophecy out of the domain of reason and place it in that of the senses. In the imperial Image we see the shadow of coming empire and revolution—there they are made visible facts—changes seen by the eye.

Men's passion for renown is wonderful. When they can no longer live in their own proper persons, they hope to survive their depersonation by proxy and live in the memory of others. They would leave behind them a glorious and startling biography. They would realize here, in present or posthumous fame, the instincts of an immortality that can be verified only hereafter. Men have hoped to give perpetuity to their names by imposing them on their lands and kingdoms. They have, for the same reason, associated them with the most enduring of the Arts; and like Absolem and the Pharaohs, built pyramids and pillars, towers and temples. They have identified themselves with the fine Arts, with philosophy, science and war. "Their secret thought," the Psalmist says, "is that their houses will continue forever; yet none of them can keep alive his brother, or give a ransom for his soul that he should not see death." Though every death we witness is but a prelusive symbol of our own—a solemn memento of our personal responsibility, still we would be famous.

In that germinating oracle styled Genesis, we have a negative but seasonable and significant rebuke ministered to this inordinate love of fame. In that book are recorded the heads of twenty generations, reaching from Adam to Abraham.

Anterior to the deluge men's lives expanded into hundreds of years. Enos at his death was 905, and Methusalah 969. Josephus says that this vast age was granted the ancients that they might invent Geometry. Whether this was so, we know not; but it is

highly probable that in the course of so extended a life great enterprises were projected and achieved by the antediluvians. "There were giants in the earth in those days," say the Scriptures, "men who had sons born to them, mighty men; of old men of renown."—*Gen. 5 c.* These giants doubtless achieved mighty deeds—deeds, as we say, worthy of "eternal renown." But where now is their renown? By means of the deluge, heaven, as with a thousand storms, has swept them from the annals of the world. The twenty generations, or rather their heads, as given in Scripture, but serve as links in the ancestral chain that connects creation with redemption—the God of nature with the God of redemption; our father according to the flesh, with our father according to the faith; Adam with Abraham.

Here then we naturally inquire, Would it have pleased our post-diluvians heroes, Cyrus, etc., to have had their biography summed up in the laconic style of Holy Scripture—"Methusalah lived one hundred and eighty-seven years and begat Lamech; and Methusalah lived after he begat Lamech seven hundred and eighty-two years, and begat sons and daughters; and all the days of Methusalah were nine hundred and sixty-nine, and he died."—*Gen. 4 c.* Would Cyrus, Caesar, Pompey, Alexander, Ghengis-Khan, Tamerlane, Romulus, Ishmael, Lycurgus, Solon, Pisistratus, Cicero, Demosthenes, Alphonso, Vespasian, Augustus, Titus, Aurelianus, Theodosius, Henry VII of England, and Henry IV of France, and the great Napoleon, would they, I ask, have been gratified to see summed up in so brief a biography their glory and renown? Let us see how it would read in the last case. "Napoleon lived thirty-five years and begat Joseph, and Napoleon lived after he begat Joseph ten years, but begat no sons nor daughters; and all the years that Napoleon lived were fifty-two and he died."

Nevertheless, the love of fame has been the spur to progress, in art and science, in literature and in all the most salutary revolutions in society.

It may be asked, what form of ameliorated government has in the long series of ages that have passed since the days of Nimrod, been derived to the world from all or any of the revolutions that have transpired in the imperial sphere? None. It is not to heroes and the empire but to Christ and christianity that we are to look for deliverance. The world can not rescue itself either from tyranny or idolatry, this can be accomplished only by men directed and guided in all things by Messiah—the Prince.

History shows us that, if the chariot of empire in its career along the ages, would not break down into a ruin, it must be laid on some other axle than idolatry. The empire itself may be eminent for wealth and material grandeur, as in the case of the Assyrian and Persian dynasties; or it may be a complication of these and the philosophy and jurisprudence, the art and courage of the Greek and Roman races, still whatever elements predominate, the outer government—unless resting upon an axle of true religion, can not possibly be secure against revolution.

CHAP. XIX.

The Kingdom of God.

The Stone—The Son of Man in the Clouds—Symbols of good Government and the True Religion.—Dan. 2, 7 c.

THIS is the last empire the world will ever behold. It will, like those empires that have preceded it, be double, and embrace an inner and an outer, a political and a spiritual government—the former in the hands of God's saints, and the latter in the hands of his Son. In the first vision it is symbolized by "a stone cut out of the mountain without hands;" and in the second, by the symbols of "the Son of Man coming in the clouds of heaven," to receive the outer government of the world. Accordingly, the saints "obtain the kingdom."

My reasons for interpreting these symbols by the outer or political government are these, viz.:

1. They are symbols and not types, and as such denote political and not spiritual—outer and not inner government.
2. The inner or religious government of the kingdom of God has been set up, and already exercised by the Messiah for eighteen hundred years.
3. What the "stone" does in the first vision the "saints" do in the second; that is they both attain to the sovereignty, or possess the kingdom.
4. That this kingdom or government is external or political is evident from the fact that of exercising the inner or spiritual government—that of "the reins and heart," the saints are absolutely incapable. Moreover, they themselves are the subjects of that government, and over them alone the Messiah exercises it.

5. The text vouches that this government is to be created "without hands," then it must be set up by the diffusion of principles. Our own government arose in this way.

6. The kingdom of the stone and of the saints is to go into operation only at the close of the fourth empire, not at its opening. The saints were to attain to this kingdom or sovereignty "through much tribulation." This tribulation has expanded over eighteen hundred years' history. During that long period the church has waded through seas of blood.

Tyrants and impostors, priests and princes have ever enslaved the souls and bodies of men. But Christ has come to the rescue, and will put down both at last. Enlightened and righteous man is superior to all his own institutions, and under the Prince of Life, by whom alone man can be enlightened and made righteous, will change his institutions and triumph over all the oppression and error in the world. All the tendencies of the present age point to the ascendance of the true religion and popular government—a resplendent future.

This nation is Christ's nation, and as it is highly blessed, so, if we recognize not the fact, we will be awfully chastised. He will "rule" us with a "rod of iron." Judgments and dire calamities will be necessary to open the eyes of this infatuated Republic to the Lordship of the Messiah.

At a late public meeting in New York in favor of the Bible in common schools, the Hon. Hiram Ketchum said, that "during the first session of Congress a resolution was passed that the people should have the Bible distributed to them; and since that time the Bible had been circulated to a great extent."

The meeting unanimously adopted the following resolution:

"*Resolved*, That the institutions of the country are based upon the religious principles of the people; that the Bible is the foundation of all religion and the highest standard of morality, and should be read in all our public schools."

The government obtained in *Dan.* 7 c. by the saints, then, is the outer government, and not that inner, perfect and spiritual government, into which no man, who is not born of the Spirit of God, can penetrate, and which through all its realms is pervaded by that Spirit. This kingdom is within a man—the government of "the reins and heart."

CHAP. XX.

Popery.

The Eleventh horn of Daniel's fourth Beast; and the Lamb-like Dragon.—Rev. 13 c.—*Types of the Apostacy, or Catholicism.*

The Pope's class and position in the Church and among the political powers of the earth, defined.

1. *Of his Lordship in the Earth.*—The Pope is a secular ruler—one of the powers and principalities of the earth; and, therefore, his class needs not to be determined arbitrarily, but only by facts and history.

Governments are variously constructed, and have different names accordingly. Some are called republican, some aristocratic, others democratic, oligarchic, kingly, elective, and monarchical. The two extremes of these—the governments most widely apart and most opposite to each other, are the republican and the monarchical. In the monarchy, the government belongs to the prince; in the republic, it is the property of the people. In the former, the monarch officers the nation; in the latter, the citizens. In an autocracy, the soil or national domain belongs chiefly to the nobles, in a republic, it is owned by the people. In this last, the will of the people is law, in the first, the will of the monarch.

To which of these classes of rulers, then, does the Pope belong? For an answer to this question we appeal to Catholic authorities exclusively. The following quoted by Croly in his piece on the Apocalypse are to the point. Pope Innocent III says: "So has Christ established the kingdom and priesthood in the church, that the kingdom is sacerdotal, and the priesthood kingly. He has set one man over the world, whom he has appointed his vicar on earth, and as to Christ is bent every knee in heaven and on earth, so shall obedience and service be paid to his vicar by all—that there may be one fold and one shepherd."—*Croly*.

2. Pope Gregory VII writes: "The Roman Pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. It is the only name in the world. It is his to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none."—*Ibid*.

3. The bull of Pope Pius against Queen Elizabeth reads thus:

"This one (the Pontiff) he (Christ) has constituted prince over all nations and all kingdoms, that he might pluck up, destroy, disperse, overturn, plant, and build."—*Ibid.*

The following from the Protestant will be found equally pertinent:

4. *Cardinal Pool* says: "*Petri cathedram super omnia*," etc.; Christ has constituted the chair of Peter above all imperial thrones and all royal tribunals.

5. *Blazius*: "The Pope is emperor over all the world, Pagan and Christian. And he is the only vicar of Christ, who has supreme power over all kings and princes of the earth. Kings ought to be under Peter, and must submit and bow down their neck to him and his successors; who is prince and Lord of all; whom all emperors, kings, and potentates are subject to and must humbly obey."

6. *Bezovius*: "He is judge in heaven, and in all earthly jurisdiction supreme, and arbiter of the world."

7. *Muscovius*: "The pope is universal judge, king of kings, and lord of lords. All other powers are his subjects."

8. *Macinus*: "*Papa est totius orbis*," etc. "The Pope is lord of the whole world. The Pope, as Pope, has temporal power. The Pope's temporal power is most eminent. All other powers depend on the Pope."

9. *Scoppius*: "The Pope's power is not only ministerial, but imperial; so that he has the right to compel and direct with the powers of life and death."

10. *Maynardus*: "Emperors and kings are the Pope's subjects; emperors and kings may be deposed by the Pope for heresy. The Pope has power in the whole world in spirituals and temporals. The Pope is preferred before all powers as *God himself*, and every creature is subject to him."

11. *Panormitan*: "The emperor is bound to obey the priest; the clergy is not subject to the laity; not even to the king. By the law of God the clergy are exempt from the jurisdiction of laymen."

12. *Sanctorius*: "The Pope can depose negligent rulers, and deprive them of their authority."

13. *Lessius*: "The Pope can cancel every obligation from an oath."

14. *La Croix*: "A man condemned by the Pope may be killed wherever he is found."

16. These are the views of the Popes, and advocated by the Italian school and supported by theologians, schoolmen, and Popes themselves—as Celestine, Gelasius, Nicholas, Gregory, Urban, Pascal, Boniface, Clement, and Paul. Baronius, Bellarmine, Binius, Turrecri-

ma, Sanderius, Perron, Peghus, Canus, Carranza, Fabulottas, Lainez, Jacobatius, Arsdekin, Antonius, Cajetan, Aquinas, etc.

We might add a hundred other similar quotations from a hundred other authors, but let these suffice. Catholicism *must be* one of two terms, both of which can not possibly be true, that is, it is either *true* or *false*. If it is false, let us cast the serpent out of our bosoms; if true, then the Pope is what these numerous quotations say he is—"the king of kings and lord of lords," "the sovereign arbiter of the world," "the vicar of God," "the one man whom God has set over the world." In a classification, then, of the powers and principalities of the world, the princes and dominations of the earth the Pope would rank with emperors. His fellows would be Napoleon, Alexander, Mahmud, the emperors of Brazil, of Japan, of China brother to the sun and moon, and other imperial powers.

But, *secondly*, the Pope has *position* as well as *class*. In rank there is a point of precedence. Among emperors, Napoleon would take precedence of Alexander, of Russia; Alexander of the Emperor of Turkey; this of the Emperor of Brazil, etc. In a procession then, of the magnates and great lords of the world, where would the Pope walk? I answer he would walk with the imperial dignitaries, the monarchs of mankind; and as he is their lord, with the sole right of making laws, and they are bound to obey him, to bow down their necks and kiss his feet; therefore, he would walk at their head—in the front—first and foremost in the great procession.

The Popish system, which only a long series of ages could possibly have concocted, was to be realized ultimately only under the antithesis of an internal and external—a political and a spiritual government extending over all the earth and reaching, by intermedial powers, both the souls and bodies of men. Rome was to be the geographical center, and the center of power the Pope. As the Almighty, enthroned in heaven, sways by gravitation and repulsion all material things, from the sun to the planets, from the planets to their satellites, and from the satellites to the comets, and from the comets to the universe; so the Pope, encentered and enthroned in Rome, purposed, as the sole legislator of the globe, by means of powers, priestly and political, to sway his scepter over the subdued spirits and persons—the ruined souls and bodies—the broken hearts and lives of all mankind.

May we not then ask those who wink at this insane—this mad usurpation of all right, human and divine—by what system of relations, moral or material, political or religious, this arrogant Potentate of

the world can possibly cherish any favor for Republican government? Surely the supremacy claimed by Rome over the sovereigns of the globe is as different from the simple and elective Presidency that obtains in the United States, and is as diametrically opposed to it as the north pole is to the south, or the two poles of a voltaic trough, or the great galvanic battery of Sir Humphrey Davy.

But, it will be asked, where is the body of the Catholics themselves on this subject of free government? We answer this question by asking another. Where should the body be but with the head? A monarchical head and a republican body would be an anomaly, a monster. The body, like the head then, is monarchical; and if at any time, in any place, the members of this body be found sympathising with free governments, the abnormal and anomalous phenomenon must be accounted for by reasons and causes exterior to the Catholic System, which, like the Pope and his priests, is wholly autocratic, imperial, monarchic, and tyrannical. Instructed, however, by the militia of the Pope, his priests, the Papist in the United States, as in other countries, does no doubt most willingly, in obedience to his instructions, make a virtue of necessity, and profess to admire a form of government which he can not overthrow; but which is as different from the system to which naturally and by birth he belongs, as Rome is from the New Jerusalem, or the Pope himself from Jesus Christ our Lord. I have shown, therefore, that by his rank and position, his class and point of precedence, the Pope is not only one of the tyrants of the world, but, by way of eminence, *the* tyrant of the world. And though shorn of his locks, and, Samson like, blind, imprisoned in Rome and there grinding laughter for his enemies, yet the wrath and resentment, the spirit and will that would, if they could, upturn the world, remain in their normal force, and doubtless he is groping for the pillars of a temple in which he is now but the blind buffoon, that in bowing himself out of life the dead which he shall slay at his death may be more than they which he has slain in his life.

The Pope's supremacy is a reality operating before our eyes. Now to treat a reality as if it were a mere theory is exceedingly dangerous both to states and individuals.

CHAP. XXI.

The Pope's Lordship in the Church.

THE rank and position of the Pope among earthly powers being defined, we are now at liberty to listen to his claims in the Church. Although there exist in society five or six different forms of government, yet there are but two classes of sovereign power—the outer or political, and the inner and spiritual. Human government is named outer and political because it reaches only to outward actions; and the divine government is styled inner and spiritual, because it penetrates to the inward thought. Hence, while the former says, “Thou shalt do no evil,” the latter goes deeper and adds, “Thou shalt not think evil.” It reaches the very thoughts and intents of the heart, as our Lord Jesus Christ when rebuking the Church of Thyatira says, “I will kill her children with death, and all the churches shall know that I am he that searches the reins and heart.”—*Rev. 2 c., 23.* Monarchy can exist with safety only where, as in christianity, the center of authority is, also, the center of universal knowledge, and the monarch, like Christ, is able to legislate with infallible rectitude, and search the reins and heart. For the Pope then, to claim all external rule and the exclusive right to make laws for the world, is, indeed, supremely tyrannical. But to affect the inner and spiritual, wherein only a perfect knowledge of the thoughts and intents of the heart avail, is simply blasphemy. Let us hear then how far this Italian functionary carries his usurpation in the church.

1. The superiority of the Pope over the Creator, say Mr. McGavin, has been boldly and unblushingly maintained by Pontiffs, theologians, canonists, and councils. Let us hear them.

1. *Bellarmino* says: “The supremacy of the Pope is the main substance in christianity.”

2. *Glossa Extra*: “*Dominus Deus nostra papa*”—“Our Lord God the Pope.”

3. *Bzovius* says: “The Pope is the monarch of all christians.” He is judge in heaven.

4. *Glossa Extra*: The Pope can dispense against the law of nature and against the apostles.

5. The definitions of Popes and councils are articles of faith.

6. The canon law declares that the Pope in the plenitude of his power, is above right, can change the substantial nature of things and transform unlawful into lawful.

7. The *Cardinal Bellarmine* affirms that the Pope can transubstantiate sin into duty and duty into sin.

8. *Boniface VIII, Omnes Christi fideles*, etc.: It is necessary to salvation that all christians should be subject to the Roman Pontiff.

9. *Gregory the Great* had condemned the proud title of universal Bishop, when applied to the Patriarch of Constantinople, and denounced it as profane, impious, execrable, blasphemous, anti-christian, heretical, and diabolical; but when it came to be applied to the Bishop of Rome himself, it was all good and lawful.—*Prot.*

10. The *Glossa* of the canon law says: "The Pope is not a man."

11. The sainted *St. Bernard*: "None, except God, is like the Pope in heaven or in earth."

12. *Stephen*, archbishop of Petraca, in the council of Latern, declared that Leo possessed power above all power in heaven and on earth.

13. *Horenden* says: *Deum cuncta creantem creant*. The Pope is exalted to the supreme honor of creating the Creator.

14. Thus "the sun of perdition," as Paul calls him, "exalts himself above all that is called God"—the creator of the Creator. Edgar says that the name and works of the Deity have been appropriated to the Pope by theologians, canonists, popes, and councils; Gratian, Gregory, Pittion, Durand, Jacobatius, Musso, Gilbert, Nicholas, Innocent, the canon law and the Latern council have complimented *his* holiness with the names of God, or bestowed on him the vicegerency of heaven. Gratian copied into the canon law "that the whole western nations worshiped the Pope as a terrestrial god."

15. The Emperor Constantine, says Nicholas the First, conferred on the Pope the appellation of God, who, therefore, being God, can not be judged by man.

We could increase the number of quotations, but these will suffice to show how far the Italian despot carries his usurpation of Christ's rights in the Church—that he claims to be equally Lord and sovereign of the Church and the world.

CHAP. XXII.

The Pope's Infallibility.

INVEST the Pope with *supremacy*, and add to supremacy *infallibility*, and then you have imparted to him powers by which he can do every thing he pleases; and every thing he pleases to do is right—infallibly right! These two elements constitute the great working powers of the popish system in the church and in the world. Properly interpreted, they signify that the autocrat, as the vicar of Christ, can do no wrong. They are two pregnant themes, and could not in the history of their operations, internal and external, political and spiritual, be exhausted by the records of a thousand volumes.

To the point. A personage claiming to be higher than the highest, and to create him, may readily be pardoned if in his decisions, bulls and legislations, he claims also to be infallible. His holiness, therefore, the Pope of Rome, the humble successor of the man who trembled at a maiden's voice, claims for *his own voice*, whether whispered in the confessional, or uttered in the thunders of the vatican, the lofty characteristic of infallibility as to an oracle of divine authority; and this infallibility, as well as his supremacy, he asserts with awful effrontery, is derived to him from the apostle Peter.

By him, as the infallible one on earth, all relations are weighed, and all things, past, present and to come, are foreseen and determined—whether necessary or contingent, finite or infinite, temporal or eternal, particular, general or universal. So that the Pope speaks, and it is done; he commands, and it stands fast. His laws are not to be repealed, but are as sovereign as himself, and unalterable as the laws of the Medes and Persians, and more too. He is the center of universal knowledge as well as the center of universal power. He is a terrestrial God—a God on earth, and infallible.

As the Catholic sages are not agreed among themselves on the supremacy of the Pope—some regarding him simply as a president, *primus inter pares*, others as a monarch, and others as being equal with God, and others still as being superior to God and his Creator—so they are divided in the same way and to the same amount on the subject of his infallibility—some believing that this attribute belongs to him as being the virtual church; others placing it in the representative church or general council; a third to these collectively; and a fourth party to the whole body, clergy and laity.

We shall hear the parties themselves:

1. *Grester*: Per ecclesiam intelligimus pontificem Romanum; that is, by the Roman Church we understand the Pope.

2. *Jacobatius*: Papa virtualiter est tota ecclesia. The Pope is virtually the whole church.

3. *Lewis Capsensis* says: We can believe nothing unless we believe that the Pope is the successor of Saint Peter, and infallible.

4. *Baronius*: It belongs to the Pope to ratify decrees, and alter them when ratified.

5. *Bellarmino*: The Pope is absolutely above the Catholic Church and above a general council. When instructing the church, he can not possibly err.

6. Another says: It must be conceived of the Pope that he knows all things. He can not err.

7. *Cornelius Mussus*, Bishop of Bitono: "I believe and know the Pope can not err."

8. The assembly of cardinals, prelates and clergy of France, 1625, declare that his holiness is above the reach of calumny, and his faith out of the reach of error.

9. The Jesuits of Clermont College say that Christ has conferred on the Pope the same infallibility which he had himself, when he speaks *ex cathedra*. There is, therefore, in the Church of Rome, an infallible judge.

10. The Bishop of Granada maintained before the council that the Pope was God on earth, and therefore he was not subject to a council.

11. Three or four General Councils have ascribed infallibility to the Pope, and the Council of Trent affirmed they would rather lose their life than allow a thing so certain to be called in question.

12. *Ravellac*, who killed Henry IV of France, did it because he had heard he intended "to make war on the Pope." "To do this," said Ravellac to his judges, "is to make war against God—seeing the Pope is God, and God is the Pope."

13. "It may be affirmed," says Bellarmine, "that Christ gave Peter the power of making sin to be no sin, and that which is no sin to be sin."

14. The canons say, He can make something out of nothing; nor is there any one who can say to him, "What doest thou?" He can make virtue vice, justice injustice; and, in a word, he hath a plenitude of power.

The Protestant observes on this, that our Savior never affected to

change the external and immutable laws of justice, or make sin what was not sin, or what was sin no sin.

15. *Alexander Politanus* thus addresses *Alexander VI*: "We rejoice to see you raised above all human beings and exalted even to divinity itself, seeing there is nothing except God that is not put under you."

16. *Clement VII*, with his Cardinals, writing from *Avignon* to *Charles VI*, says—"As there is but one God in heaven, so there can not, and of right there ought not to be, but one God on earth."

17. It is evident, says the canon law, that the Pope, who received the name God from *Constantine*, can neither be bound nor loosed by any secular power, for it is manifest that a God can not be judged by man.

18. Before and during the Lutheran Reformation they were disputing in the schools whether the Pope participated not in both natures—the divine and human—with *Jesus Christ*!

19. The madness of a universal empire—political and religious—which, as I conjectured, was the ultimate design of the Romanists, is shown, by the following, to have been in the heads of others long before it was in mine: *Bellarmino*—"It is not repugnant to the Gospel, if in any manner it might be, that the same (personage) should be high Priest of the whole world, and also emperor of the whole world.

20. These citations, which I have collected from standard authors, show with perfect distinctness that the Pope claims to be infallible—that he sets himself above God and his Son *Jesus Christ* in the church—and that his minions—doctors, Colleges, Saints and Councils—sustain him in his blasphemies. Touching infallibility, the Pope informed the Council of *Trent* "that he would rather shed his blood than part with his rights; and he forbade them to make any decision on the point of infallibility." From all we have read, therefore, we infer that the following general principles are common to all Catholics, namely: 1. They believe in the Supremacy and infallibility of the Pope. 2. As proof of this, they receive at the hand of his priests the ordinances of his church. 3. They support him and will do what they can to support him.

It is poor reasoning to say that because Papists could not if they would, therefore they would not if they could, overthrow our government. This is to deny to them the very principles they profess to hold.

It is evidently taught in these extracts that salvation depends on

believing in the *supremacy* and *infallibility* of the Pope. Now Catholics, the Catholics *in*, not of, the United States, either believe in these powers of the Pope, or they do not. If they do not, then they are no longer Catholics; if they do, then I ask how they can safely be admitted to the freedom of these United States, or with any propriety be intrusted with our liberties, either as magistrates or citizens of the Republic?

In a procession of the hierarchs or High Priests of the world, the Pope would walk first—at their head—in front. He is the same arrogant functionary in the church and in the world. In the following touching sonnet, Milton, because of the three estates of which the Pope is prince, calls him "*the triple tyrant*."

Avenge, O Lord, thy slaughtered saints whose bones
Lie scattered on the Alpine mountains cold,
Even those who kept thy truth so pure of old
When all our fathers worshiped stocks and stones.
Forget not. In thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontes who rolled
Mother and infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven; their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The *triple tyrant*; that from these may grow
A hundred fold, who having learned thy way
Early may fly the Babylonian woe.

Supremacy and *Infallibility*, then, are the great *antecedents* of the Pope—and their *consequents* are *Immutability* and *Intolerance*. Rome never changes, and never tolerates. If she fails to persecute heretics, it is because she dares not. If she suspend, she does not change.

We come therefore to look at the working of this element in their institution.

CHAP. XXIII.

The Practical Workings of Supremacy and Infallibility in the Church and in the Nations.

The Pope's Intolerance.—I would guard my readers against fancying that all this is a mere religious theory. On the contrary it is genuine *bona fide* practical catholicity. Bellarmine, one of their greatest popish theologians and a cardinal at that, declares, as we have already heard, that to believe in these elements of knowledge and power in the Pope is of the very substance of christianity. If it were as perfectly theoretical as it is utterly unsupported by Scripture, primitive history and early tradition, it would be, and indeed would have been comparatively innocent, but *there* is the rub. It is its realization in fact and practice that has imparted to it its sting and poison.

This intolerance toward Christ, in changing the whole order of original christianity is startling. In our religion the original structure was as follows, viz.:

1. Christ, the apostles and the Holy Scriptures *first*. These extraordinary ministers then gave birth to the church, and finally the church gave birth to the ordinary ministry. Thus the ordinary ministry was made for the church, and not the church for the ministry; and both were finally placed under the Holy Scriptures. In Popery, on the contrary the elemental structure stands thus:

1. The Pope.
2. His Cardinals or 13 Apostles.
3. His Bishops.
4. His Priests.
5. His People.
6. The Scriptures, etc., etc.

{ The Apocrypha.
The Fathers, Canon law.

These may be separated into the Bible, the church and the ministry. In this structure the church is placed above the Bible, and the ministry above both. Thus the voice of man is substituted for the voice of God! As we have seen, "from the Pope there is no appeal." *Papa est christianorum monarchum*. The Pope is the autocrat of christians. Before him the Scriptures are struck into general obnutescence; and the gloom of intoxicating superstition invests the benighted world. It was among the grand doings of Martin Luther* to reverse this structure; and instead of the Pope enthroned in Rome with the Bible, the church and the ministry, the kings of the earth

and God himself at his feet, to place the church above the ministry, and the Bible above both—restoring to the astonished ears of mortals the ravishing and delightful voice of Christ. Oh! how rejoicing to the soul of man, says the great Irvin, is the voice of Christ—sweet as the breathing sonnet of lovers, and spirit stirring as the minstrelsy of glorious war. It arouses to noble deeds like the Tyrtæan song of valiant Spartan; and rejoices the heart of sin-oppressed nature as the voice of Tully rejoiced the Senate house of Rome, when on the glorious Ides of march the godlike Brutus “shook his crimson steel, and bade the father of his country, hail!”

Enthroned at Rome, at the head of the world and the church, and in the strong language of inspiration opposing and exalting himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God showing himself that he is God, “he felt prepared by all the solemnities of a divine supremacy and infallibility to do with ordinances what he had done with the Scriptures, the church and her ministry; that is harmonize them with the blasphemous and tyrannical system of which he is the oracle and head.” Take for instance his intolerance of Christ’s laws in regard to the ministry and marriage.

The Ministry.—To eradicate all domestic and patriotic sympathies with home and “their own, their native land,” and in order to have in them a militia that would feel and fight for him *alone*, the Pope bachelorized the whole ministry about the termination of the eleventh century. “The reign of Pope Hildebrand or Pope Gregory the Seventh,” says one, “commenced a new era in the annals of priestly celibacy. The results of this demoralizing legislation on the part of the imperious Pope, are enough to sink Rome and all who adhere to her into the fires of *Ætna*. One Bishop complains that he has in his diocese no less than 11,000 religious bachelors of one kind and another. What a purlicu of debauchery must that diocese have been! Now my readers must know that his majesty the Pope, the generic head of catholics, in order to make his supremacy practical, “keeps a transfer office in the Vatican in which he makes over his prerogative (the power to create the creator) to all (his militia) his deputies (the priests) throughout christendom. These in consequence can make and eat—create and swallow whole thousands of pastry gods every day.”—*Edg.*

The Lord’s Supper.—After reducing the loaf to a wafer, and dividing the ordinance into two parts, the priest gives the wafer to his dupes, the people, and wisely retains the wine; but not until he has

carnalized, transubstantiated, or changed both wafer and wine into the flesh, blood and bones, body, soul, and spirit, the humanity and divinity of our Blessed Lord and Savior, Jesus Christ. So that after the deputy impostor has pronounced his benediction over them, the wafer is no longer a wafer, and the wine is no longer wine, but each is a true, real, and veritable Jesus Christ, and to be eaten and drunken as such on pain of damnation, the senses both of sight, feeling, and tasting in the priest and the people to the contrary notwithstanding.

Here the question naturally arises, Whether a people that is so enthralled to a body of profane men, as to believe that any one of them, good or bad, can make his Maker, or create his Creator, who when they behold a wafer with their eyes, feel it, and even taste it, do yet, at the priest's mere say so, refuse the testimony of their own senses, believe it to be no longer a wafer, and swallow it as a god, can with safety be naturalized by a nation depending in any degree for knowledge on the evidence of their senses? Again, Whether any one, so profane as to set up publicly to be the creator of his Creator, should be allowed to degrade and debauch, by his blasphemous superstitions, the citizens of *any* nation under heaven—say nothing of the republic of the United States.

More intolerance toward Christ.

Baptism.—He has etherialized this ordinance. Seeing the priest can make God, you will not be surprised to learn that he can also make a Christian. Well then, after exchanging the sweet baptismal waters for salt, oil, and the priest's spittle; he, the priest, touches the forehead of the little innocent, and lo! a phenomenon! that instant, by the mere touch, *ipso facto*, the act transforms the sinner to a very saint, a child of the devil into a child of God and an heir of the kingdom of heaven; faith and repentance being as unnecessary as — impossible in the case.

More intolerance toward Christ still.

The Church.—He has secularized the church, and made membership depend on *his* baptism alone. Again, from being a body of spiritual worshipers, he has transfigured her into a body of persecutors, authorized to waste, burn, and destroy all heretics—man, woman, and child, in any and every land, where it can be done with impunity. As proof of this,—

Ozichovius says: "A priest excels a king as much as a man a beast, and the man who prefers the king to the priest, prefers the creature to the Creator."

Corpus juris canonici says: "The Pope may depose kings, princes, and emperors, and absolve their subjects from their oath of allegiance (if heretical or disobedient.)"

Direct Inquis.—1. All persons are forbidden to show any kindness to heretics.

2. Heretics are condemned by law.

3. Heretics may be accused and condemned after death. (Wickliff's bones.)

4. A heretic, that is a Protestant, baptized or not baptized, can not be a witness.

Pius II.—Pius, before he came to the Popedom, had written powerfully against this doctrine. His name was Æneas; but when he became Pope, he changed his tune and added: "Reject what Æneas wrote, and obey what Pius the Pope commands." When the guilty Pope goes to Hades, where will unoffending Æneas be?

5. Heretics must be sought after and corrected or exterminated.

The intolerance of his infallibility toward God's Son appears still farther in the following, viz.:

1. He will not admit of Protestant preaching in his dominions or in any kingdom subject to his power.

2. He refuses to let Protestants bury their dead in countries under his control.

3. He ejects our missionaries.

4. Refuses to let us circulate *gratis* the word of life—the Holy Scriptures.

5. Accounts the whole Protestant world heretics, excommunicates, curses, and persecutes them as such.

6. Turns us over to the secular powers to be punished with death, when we are found to differ from his bulls, decretals, canons, and legislations.

Degradation of the Holy Scriptures.—Further intolerance toward God and his Messiah.

He has degraded the Holy Scriptures, and placed both tradition, the church, the ministry, his councils and himself above them; so that within the limits of his dark domain they are no longer the standard either of faith or morals. He has transubstantiated the very name of the church from "Christian" to "Catholic," causing, were it possible, mankind to forget the very name of him who bought them with his blood.

As in the ascendant he has raised himself in hight above the Most High, so in the descendant he has gone beneath the "depths of Satan,"

and created a hell of his own, which he calls purgatory; sung by Milton as the abode of

“Embryos and idiots, eremites and friars,
White, black and gray, with all their trumpery—
Cowls, hoods and habits, with their wearers tost;
Indulgences, dispenses, pardons, bulls,
The sport of winds.

More intolerance toward Christ.

Not satisfied with the one Mediator, our blessed Lord and Savior Jesus Christ, who, the Scriptures assure us, is able to save to the *uttermost* all that come to God by him, he has outrageously set up all the saints in his calendar as semi-mediators to intercede with Christ, to whom, *ipso facto*, by the very act, he offers the highest possible insult.

So much for the intolerance of the Pope in the *church*. If, then, by his assumed supremacy he has done these things in the green tree, what may he be expected to have done in the dry? If he has done these things in the church, what will he not do in the state? That is no longer a problem—no longer a logomachy or war of words, but of deeds, facts and history.

The argument here is that the whole system being arbitrary, blasphemous and intolerant in religion, it never can possibly be liberal in government. “Can a fountain send forth at once sweet waters and bitter.”—*James 3 c.*

CHAP. XXIV.

The Pope's Immutability.

Now touching immutability, which is a natural consequent of infallibility, the Catholic journals of the day vindicate the truth of all I have stated; for Rome never changes; her infallibility renders error impossible and change unnecessary. “*Semper eadem*” is, therefore, her declared *motto*—“always the same”—immutable! The Catholic paper of St. Louis, “The Shepherd of the Valley,” now suppressed, has the following in a pastoral letter of the Provence:

1. “We maintain the superiority of the spiritual over the temporal power.
2. “We maintain that the temporal ruler is bound to conform his enactments to the divine law—[the dicta of the Pope.]
3. “We maintain that the church—[see! not the Scriptures]—is the supreme judge in all questions of faith and morals.

4. "In the determination of such questions, the Roman Pontiff or Vicar of Christ constitutes a tribunal from which there is no appeal, and to whose award all Catholics [not Christians] must yield obedience."

Does not this document assert the supremacy of the Pope over all temporal rulers? Does it not affirm the obligation on their part to conform to his laws? Does it not maintain that the church (the Pope and his clergy and not Holy Scripture) is the supreme judge of faith and morals? Does it not assert that the Pope's award, as infallible, is that from which there is no appeal? Here, then, in this recent document, is recognized the immutability of the system, and the truth of all the blasphemous usurpation with which the Pope is charged by Protestants.

But to come to seculars, to his doings in the political world.

I have shown that he claims the right to depose all the rulers upon earth who dissent from his laws and deny feudality to him. "The Pope may depose princes," and so forth. The question arises whether the papal usurper has ever done this? For the sake of those who call the Pope's supremacy a mere theory, and are afraid to follow whither its logical consequences lead, I will appeal to history for an answer.

For almost seven centuries the Bishop of Rome professed unqualified submission to the Roman Emperors. But in the seventh century, Pepin, King of France, having given to him the three States of Ravenna, Pentapolis, and the Roman dukedom, an extensive territory in the midland region of Italy, "this splendid donation raised the Pontiff to royalty," says Dr. Edgar, "and the world for the first time saw a bishop vested with the prerogatives of a prince, and ranked among the sovereigns of the earth. His holiness, Stephen, added a temporal to a spiritual kingdom. The hierarch in this manner added principality to priesthood, the crown to the miter, the scepter to the keys." "Stephen did not in this case, like Christ," says Passavan, "give the offer of Satan an unqualified rejection, but, on the contrary, received it with every demonstration of joy possible, and on the annexed condition, no doubt, of worshipping His Santanic Majesty accordingly."

The first of the Pope's efforts to tyrannize over the powers and principalities of the world was marked by great cautiousness, and prosecuted stealthily by first secretly encouraging subjects to rebel against their lawful sovereigns. Leo, the Greek Emperor, issued an edict in favor of *Iconoclasm*, that is, in favor of breaking the idol-images

of the saints and martyrs. Gregory immediately took the alarm and excommunicated the Emperor. The people in this dispute, took the side of the Pope, and arose in mass to defend the Pontiff and their religion. "Italy in this manner," says the author of the variations of Popery, "was, by papal treason, severed from the Eastern Emperor." What a lofty stride did the Pope make toward supremacy in society, when by his art he took from the Emperor at a clip the one-half of his imperial domain! And how encouraging to all his successors in the papal chair, to prosecute with wary but unfaltering step the grand object of pontifical ambition—the papal supremacy. This doing of Gregory II led to a dispute between the priests and the emperors which lasted three hundred years.

Pope *Zachary* profiting by the example of Gregory, deposed Childric, the French king in 751, and rewarded Pepin, the mayor of the palace for his zeal and activity on the occasion, by placing the French crown on his head. I abstract from "variations of Popery."

Gregory and Clement deposed Henry and Lewis, two German emperors, who, in turn, had *him* accused by the council of Worms and Brecia of perjury, innovation, and too great familiarity with the countess — Matilda.

Boniface and Julius deposed Philip and Lewis, French kings; the two Popes in turn were found guilty by the French nobility, clergy, and magistracy, of simony, murder, usury, incest, adultery, heresy, and atheism.

Adrian IV bestowed Ireland on Henry II of England; and Henry's petition and Adrian's grant are the two most complete specimens of hypocrisy to cloak ambition and avarice that the annals of the world afford. The Irish clergy, too, met at Waterford, and submitting to the dictation of the Pontiff, took the oath of fealty to Henry and his successors. It would be well for Catholic and semi-Catholic editors and the press-ridden part of readers when falsely charging the degradation of the Irish on *British misrule*, to remember who they were that delivered the Irish up to that rule—was it not the *Pope* and his *clergy*? Certainly it was.

Innocent deposed John, of England; and Orleans says that the Pope might boast of striking almost all crowned heads with anathemas. It was from King John that the English nobles wrested the great charter—called *magna charta*—but they, too, were Catholics, and, with the exception of a single clause, the entire document had respect to their own rights and liberties, not those of the people.

"Paul III, in 1533, issued sentence of deposition against Henry VIII, in retaliation for the king's rejection of pontifical authority." You know the history.

In our own day we have seen him at one time excommunicate Napoleon and afterward crown him.

"Pius deposed Elizabeth, as Innocent and Paul had degraded John and Henry. His holiness in 1570 anathematized her majesty as a professor of heresy, despoiled her of her dominion and dignity, and freed the British nation from all subjection and fidelity."

All this is utterly abhorrent to the spirit of christianity, and to the most express injunctions of God our Father. The holy apostle orders that we shall "obey magistrates" and pray for them, that we may "live a quiet and peaceable life under them in all godliness and honesty."

From what we have seen of the workings or operations of the Pope's supremacy, and *infallibility* in the church and in the State, the first reflection suggesting itself to the common sense of my reader, will, doubtless, be that the Popish system is as strictly political as it is spiritual—as secular as it is superstitious, and that to both king and people, church and state, it is equally intolerant of dissent.

This I think I have proved from their own authors as strongly as any other poposition could be proved from the same authors. Their boasted maxim is "*semper eadem*." This is inscribed on the forehead of their code; so that the Pope's legislations in church and state are certain, continuous, immutable, and everlasting. Or are we to believe that the Catholics living under our governments are permitted by their priests to regard the Pope as a mere pretender in secular matters? No, no. This would be the beginning of the end. There is, therefore, not a true Papist in our country who does not look upon the Pope as the monarch of the world as well as of the church—that he is "*God upon earth*." This is the traitorous doctrine taught to all the victims of his superstition, and if these victims are permitted, for some sinister purpose, by the priests to become citizens of this republic, the priests themselves are careful never to assume the responsibility and character of citizens unless they are citizens born. In this lecture I have sought only to exhibit the Pope as the Grand Generalization of Catholicism, claiming to be endowed with the solemn antecedents of supremacy and infallibility, and, the consequence of these, immutability and intolerance. But I have said nothing of the pollutions of his confessionals, his monkeries and nunneries, his "*auto da fees*," his indulgences, pen-

ances, and angel-worship; his bulls, decretals, definitions, celibacy, and concubinages; the crimes of the Popes, of the Inquisition, of his cardinals, archbishops, bishops, and priests; his masses and prayers for the dead; purgatory, extreme unction and his seven sacraments; his extortions, his persecutions of protestants, the worship of pictures, images, saints and martyrs; the war of the Jesuits with the rights of mankind; on his dissolving oaths and obligations; his lents, feasts, fasts, and sprinklings with holy water; his latin liturgies, false miracles, tales, legends, and traditions; his pilgrimages, crusades, and mariolatry; his sects and their wars; his secret directions to his agents, the priests; transubstantiation, auricular confession, and "*the bull in Cæna domini*;" his canons, councils, curses, infanticide, murders, perjury, cruelties, idolatry, treasons, etc., etc., etc. Popery is a perfect Pandora's box from which have issued all the evils that have afflicted Christendom for the last 1000 years.

A Miscellany.

Pope Gregory, drawing his fish-pond, found more than six thousand heads of infants in it.

Fagundez affirms that Papist children may lawfully kill their own parents for heresy.

A lady, a Protestant lady, was introduced by a Popish gentleman into a chapel in Dublin, on an occasion when several souls were to be translated from purgatory. The house was brilliantly lighted, and the priest stood in front. The audience waited with impatience. The relatives of the deceased then advanced to the front and successively placed a full purse of money at a proper distance from the priest; who, having carefully deposited it in a place appointed for its safe keeping, began the solemn scene. A movable door was gravely opened in the stage, and from beneath in solemn guise, dark as Erebus, and black as night, issued a number of living creatures. When the little things began to creep around, to prevent deception the lights were suddenly extinguished; but one of the poor souls having come within reach of our Protestant sister, she, with unusual courage, laid hold of it in the dark and slipped it into her pocket. She bore it home with delight, and, showing it to the gentleman by whom she had been introduced it turned out to be—what? a little crab dressed in black velvet!!! This was reported on evidence of the highest respectability.

A certain parish was greatly in arrears with their priest for saying

masses for the souls of their deceased relatives, and he was determined to have his money. He accordingly begged the parishioners to attend at an appointed hour of the night, and he would show them the souls calling for deliverance from purgatory. They accepted the invitation; and from a place overlooking the graveyard he directed their astonished eyes to a number of lights that were moving up and down and round about the gravestones; these were the souls, he said, of the tormented crying for emancipation. The several deficits were immediately paid up to the last dollar. But to some young scamps, who pried too narrowly into the character of these souls, they turned out to be so many crabs, crawling with lighted candle-ends stuck up on their backs!

Among religious reformers, John Wickliff holds a most distinguished place. No sooner did this grand old man discover pure Christianity in the Bible, than he began to proclaim it to the people. He then set himself to translate the Scriptures; and no sooner had he done so and published the holy volume, than the Pope issued his *bull* in order to set the people and their priests against him. He escaped during life, but their hatred continued after death, and many years after, his bones were dug up and burnt.

In their rage for saint worship, the Papists have set up some that never had an existence. The monkish historians say Amphibolus was bishop of the Isle of Man, and a martyr with St. Alban. But the learned Bishop Usher discovered that Saint Amphibolus was only the overcoat of St. Alban's—Amphibolus signifying, in Greek, a rough, shaggy cloak.

Veronica is said to have been a Roman lady who lent the Redeemer her handkerchief to wipe the sweat from his sacred face while being led to execution. He left his likeness upon the handkerchief, and returned it. It was finally deposited in St. Peter's at Rome, and Pope Urban VIII, in honor of the relic, built a fine altar with a statue of St. Veronica herself. Notwithstanding, however, one of the best Popish authors declares that the lady was not a real person, but had her name from confounding two words, *vera icon*, the true image, that is, the "*true image*" of the Savior, which was the inscription on the handkerchief put there by the original contrivers of the imposture. Their Veronica, therefore, was a nonentity!

Of all the inventions of the Pope to procure "material aid," Purgatory has been the most powerful and prolific. The following is an account of the masses said for the late Mrs. Monaghan:

St. James' chapel, 50 masses.....	\$10 75.
St. Denmark's " 20 "	5 25.
St. Stephen's " 20 "	5 25.
St. Ash's " 20 "	5 25.
110	\$26 50.

Received the above, in full, 17 Oct., 1798.

MR. MCGUIRE.

Dublin, July 11th, 1809.

Received from Mrs. Mahon two pounds three shillings and four pence, for twenty masses offered up by the reverend gentlemen of St. James' chapel, for the repose of the soul of Mr. Timothy Mahon.

JAS. JOS. CALLAN.

What a golden California did the Pope create for himself and his priests, when he originated the interminable regions of Purgatory!

Here comes a case of excommunication. See Evans, vol. 7: p. 65. "By the authority of the Father," etc., "and of the holy canons, the immaculate Virgin Mary, of all the celestial virtues, angels, arch-angels, thrones, dominions, powers, cherubim and seraphim, and of all the holy patriarchs and prophets, and of the apostles and evangelists, and of the holy innocents, and holy martyrs and confessors, and of the holy virgins and saints, with all the elect of God, we excommunicate and anathematize (Hegan O'Regan) thief and malefactor, from the threshold of the house of God, to be tormented, disposed of, and delivered over with Korah, Dathan, Abiram, and with those who say to God, 'Depart from us, for we desire not thy ways;' and as fire is quenched by water, so may his light be put out forever unless he repent and make satisfaction.

"And may the Father, who made man, curse him; may the Son who redeemed us curse him; may the Holy Spirit curse him; may the holy cross curse him; may Mary, always a virgin, curse him; may St. John the Baptist curse him; may Sts. Peter and Paul, and St. Andrew and all the other holy apostles curse him; may the four Evangelists curse him; may the wonderful company of martyrs and confessors curse him; may the holy choir of virgins, who have preferred Christ to this world, curse him; may all the saints from the beginning of the world to everlasting ages curse him; may heaven and earth with all things therein curse him.

"May he be cursed wherever he may be, whether in the house or in the field; in the highway or in the path; in the wood or in the

water, or in the church. May he be cursed in living, in dying, in eating, in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in waking and talking, in standing, in sitting, in lying, in working and resting, and in blood letting.

“May he be cursed in all the powers and members of his body—within and without. May he be cursed in the hair of his head. May he be cursed in his brain. May he be cursed in the crown of his head, in his temples, in his forehead, in his ears and in his eyebrows; in his cheeks and in his jawbones, in his nostrils, in his foreteeth and in his grinders, in his lips, and throat, and shoulders, in his wrists, arms and hands, in his breast, and in all the interior parts of his very stomach and bowels, in his reins, and groins, and thighs. May Hegan O'Regan be cursed in his hips, knees, legs, and feet; in his joints and in his nails. May he be cursed in all the structure of his members. From the crown of his head to the sole of his feet may there be no soundness in him. May the son curse him; and may heaven and all the powers therein rise to damn him unless he repent and make satisfaction. Amen! Amen! Amen!”

The Universe is draughted on a scale, perhaps at once limited and unlimited—temporary and eternal, and we grow but slowly into a knowledge of its systems. On this scale there are doubtless vanishing points where all that is temporary disappears, and beyond which the eternal continues constantly to ascend. To this the thrones and altars, the palaces and temples, the kings and priests, the Pope and the empire do not belong; and, therefore, at the destined point which they are unceasingly approximating, they will suddenly vanish forever. “*Sic transit gloria mundi.*” These words with the prophetic ceremony of setting fire to a lock of flax are, it is said, used to conclude the inauguration of each successive Pope.

CHAP. XXV.

The Symbols of the Apocalypse.

As the Roman monster, seen by Daniel, is reproduced in the Apocalypse; as the Italian beast reappears there with more than original ferocity, first as a great red dragon with ten horns, and afterward as a beast having seven heads and ten horns, and crowns upon the horns, with spots like a leopard, swift to destroy, the feet of a bear, ready to tear, and the mouth of a lion, prepared to devour, I will refresh the reader's recollection of this dragon power by bringing him up again in the veritable language of the prophet as follows:

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things."—*Dan. 7 c.*

That St. John's ten-horned beast is Daniel's ten-horned monster reproduced, we have the highest human authority for believing. Both are symbols of the Roman Empire, as the following learned citation from Towers demonstrates.

"*On the ten-horned Beast.*—So often are the two-horned and the ten-horned Beasts mentioned in the Apocalypse, and so much depends on the forming of correct ideas respecting them; that, before I proceed to the examination of any other part of that sacred book, it will be proper to give some account of these emblematic personages. The description of them is principally contained in the xiiith chapter. what *Horns* denote not single *kings* but *kingdoms* is now agreed by all the commentators; and it is universally admitted by them, however unwillingly it may be often admitted, that *the Ten Kingdoms*, mentioned by Daniel and by St. John, are the modern dynasties of the European world which now subsist. *

"By Daniel *Four Beasts*, or oppressive empires, are described. The last of them, having Ten Horns, belongs to the Roman empire, as governed first by the emperors, and afterward by the Ten Kings, among whom the western empire was partitioned: and it is this em-

blematic *Beast*, in its last state, as existing in the time of these monarchies, which St. John represents in his visions. It is 'for the convenience of the prophetic calculations,' that the Roman western empire 'is considered as subsisting, though in a new form, under the Ten Kings among whom it was to be divided.' The identity of these two Beasts, that of Daniel and that of John, Romanists and Protestants alike admit. '*The Beast* that arose out of the sea,' (*Rev.* c. 13,) says that learned Jesuit, Alcasar, 'evidently relates to *the Fourth Beast* in *Danl.* c. 7.' That 'the whole description of it is borrowed from the 7th chap. of the prophecy of Daniel,' is the declaration of Joseph Mede. 'It is,' says Dr. Cressner, 'unquestionable that the Fourth Beast in Daniel is the same with the beast in the Revelations, and especially in the time of the little Horn.'

"'We are to look,' says Sir Isaac Newton, 'for all the eleven horns of the fourth beast, among the nations on this side Greece.' With respect to the Greek empire seated at Constantinople, we are not to reckon it,' adds this great author, 'among the Horns of the fourth Beast, because it belonged to the body of the third.' 'These Ten Horns,' says bishop Halifax, 'are the Ten Kingdoms of the Latin or Western empire.' 'We must look,' says bishop Newton, 'for the Ten Kings or Kingdoms, where only they can be found, amid the broken pieces of the Roman empire. The Roman Empire, as the Romanists themselves allow, was, by means of the incursions of the northern nations, dismembered into Ten Kingdoms.' 'Procopius,' says Dr. Worthington, 'who was half Heathen and Half Christian, and who therefore could have but little regard for the scripture prophecies,—reckons up these several nations; and they prove to be in number exactly Ten, according to his recital.' 'As if that number of Ten,' says Daubuz, 'had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. D. 1240, by Eberhard, bishop of Saltsburg, in the diet at Ratisbon. At the time of the reformation, they were also Ten.' 'As the number of the kingdoms,' says Mr. Whiston, 'into which the Roman empire in Europe, agreeably to the ancient prophecies, was originally divided, A. D. 456, was exactly Ten; so is it also very nearly returned again to the same condition; and at present is divided into Ten grand or principal kingdoms or states.'

"However, 'we need not,' as Daubuz observes, 'to heed much the after-divisions. The Holy Ghost only takes notice of that number in the *origin* of the Beast.' 'We must know,' says Jurieu (speaking of the Ten Horns,) 'that things retain the names which they bore in

the original, without regarding the alterations which time does bring along.' To the same purpose Sir Isaac Newton. After enumerating the Ten Kingdoms into which the western empire was divided, he observes: 'Some of these kingdoms at length fell, and new ones arose; but whatever was their number afterward, they are still called the Ten Kings from their first number.'

"To chap. 13 of the Apocalypse the most attentive consideration is due. While the Beast with Ten Horns, the representative of the Ten Kings, and the emblem of *Civil Tyranny*, is portrayed in the first ten verses of the chapter; the seven that follow contain an account of another emblematic *Beast*, *having two horns like a lamb, and speaking as a dragon*, who is an ecclesiastical personage, and denotes the Antichristian Priesthood and *Ecclesiastical Tyranny*. That the ten-horned Beast is a personage altogether distinct from the antichristian priesthood, is abundantly evident from a perusal of the 15th chapter; nor is this less clearly to be deduced from an inspection of the prophetic scenery of the 17th, where the antichristian priesthood are emblemized by a woman sumptuously attired, and this woman is represented as being *seated upon the ten-horned Beast*.

"The account given by St. John of the first Beast is as follows:

"*'And I saw a Beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the Beast which I saw was like unto a leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast. And they worshiped the dragon which gave power unto the Beast: and they worshiped the Beast, saying who is like unto the Beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world.'*"

"*'This Beast,'* says Daubuz, 'is the representative of the Ten Monarchies,' which arose 'out of the ruins of the Roman empire.' 'He represents,' says Mr. Pyle, 'the *Civil Powers* of the Roman empire;'

meaning that empire in its present state, as divided into a number of independent governments. In contradistinction to the other, it is denominated by bishop Newton 'the Secular Beast;' and his lordship correctly says, that while the other Beast 'enslaves the consciences,' this 'subjugates the bodies of men.' 'St. John,' says the prelate, 'saw this Beast *rising out of the sea*, but the Roman empire was *risen* and established long before St. John's time, and therefore this must be the Roman empire, not in its then present, but in some future shape and form; and it arose in another shape and form, after it was broken to pieces by the incursions of the northern nations. And the sovereignty, which before was exercised by Rome alone, was now transferred and divided among Ten Kingdoms.' 'In correspondence with this,' Mr. Pyle says, 'you have the same *Beast* in a new shape. It is no longer a pagan empire, but it is the same dominion under Ten weak Tyrants.' 'Those Ten Kingdoms of the Roman empire,' says Mr. Whiston, 'which arose in the fifth century, are that great Beast with seven heads and ten horns.' But important as the subject is, I am introducing authorities with a needless profusion, since the prophet himself has communicated to us direct information on the point, not only telling us that this emblematic *Beast had Ten Horns, and upon his Horns Ten Crowns*, but that *the Ten Horns are Ten Kings*. It deserves also to be noted, that *the dragon* is expressly said to have *given* to the ten-horned Beast *his power*. Now 'a dragon,' as bishop Hurd observes, when speaking of this passage, 'is the known symbol of the old Roman government in its pagan, persecuting state.' And *who* succeeded the Roman emperors in their power, but the Ten Kings, among whom the provinces of the empire was distributed?"

The reappearance, in the Apocalypse, of Daniel's fourth beast is vastly important. Because Daniel being a Jewish prophet, and the Jews themselves being, in his day, and for centuries after, the people of God, we would naturally conclude that the particulars embraced in the prophecy of the fourth beast related to them; and that they, not Christians, were to suffer and reign—that is, suffer by the Roman government and reign after its extermination. But this is not the fact. The Jews suffered by the Romans not for religion, but for the want of it. It was not their religion but their irreligion that brought about the overthrow of their city, temple and nationality. The prophecy, therefore, does not relate to them at all, but to Christians who have struggled eighteen centuries for the true religion against the persecutions of this multiform beastly power. Christians and not

Jews are the saints who at last possess the political or outer government of the world, and hold it, as Christ does the inner, forever, even forever and ever. Do we not even now see the Christian powers of the earth in the ascendant?

The ten-horned beast of the Apocalypse and the two-horned beast that accompanies him, that is the ten Gothic kingdoms and the Popedom, appear in the western part of the Roman empire where christianity was professed, and not in the eastern portion where Judaism prevailed. Moreover it was not the Jews but the Christians that were delivered into the hands of the episcopal power spoken of in the text—the little horn having eyes like the eyes of a man, and a “mouth speaking great things.” Again, the times and laws of Moses were not changed by the Pope of Rome, but those of Christ were, as we shall see by and by. And again, it was against Christians and not Jews that the blasphemous power made war. It was the followers of the Lord Messiah and not of Moses that during 1260 years suffered by the Apostate Bishops of Rome. So that the people styled “Saints” in the 8th chapter of Daniel, and who at last obtain the government, are indisputably the Christians and not the Jews. Perhaps we may legitimately refer to our own government as at once an illustration and proof of the fact.

In the book of Revelation there are twenty-two chapters; if then we divide it into two equal parts, and take our position at the end of the eleventh and the beginning of the twelfth chapters, we shall, I presume, have selected the best standpoint whence, as from a post of elevation, we may with the best prospects of success survey the contents of this inestimable oracle.

1. Taking our stand there, and looking into the volume forward, we see first of all (12th chap.) reproduced in its pagan form, under the symbol of a great red dragon with seven heads and ten horns, the old pagan Roman Empire of Daniel, standing ready to make war upon Christianity the moment it should be born into the world.

2. In the 13th chapter the dragon is succeeded by another beast with seven heads and ten horns, and crowns upon his horns. To this beast the red dragon resigns his seat, his native seat, (the west,) and his great authority in the west. When the empire lost its unity ten kingdoms arose out of the ruins that followed. They are enumerated thus by Machiaval: 1. the Huns, (A. D. 356;) 2. the Ostrogoths, (377;) 3. the Visigoths, (378;) 4. the Franks, (407;) 5. the Vandals, (407;) 6. the Suevi, (407;) 7. the Burgundians, (407;) 8. the Heruli, (476;) 9. the Saxons, (476;) 10. the Lombards. These horns

or kingdoms are represented as arising out of the sea, which is the symbol of nations in a state of commotion and war. Such were the times consequent upon the invasion of the empire by the barbaric princes of the north.

3. But the affairs of the west becoming more settled under these kingdoms, the Popedom is represented as arising under this more consolidated state of things. The beast with horns, etc., symbolizing it, therefore rises not out of the sea but the earth. "And I beheld another beast coming up out of the earth, and it had two horns like a lamb, and he spake like a dragon."—*Rev.* 13 c. Could there possibly be given a better or more expressive symbol of "a bloody hypocrite" than is here given of the Popedom, under the figure of a dragon-lamb?

4. Not satisfied with exercising all the persecuting power of the ten-horned beast, that is of the ten secular kingdoms, the Pope had the art and influence to cause its adherents to make an image beast after the likeness of the beast with ten horns. Into this image beast (the Inquisition) the Popedom breathed life, "so that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."—*Rev.* 13 c. Croly thinks that this image beast symbolizes the Inquisition.

Encentered, then, as a malign constellation, in the 12th and 13th chapters of the Apocalypse, we have, as prefiguring the Roman Empire and the division and subdivision of its power, the following terrific symbols:

1. The Red Dragon, or Rome Pagan.
2. The Ten-horned Monster, or Rome Gothic.
3. The Dragon-Lamb, or Rome Papal.
4. The Inquisition, or Rome Inquisitorial.

These execrable governments meet the conditions of Daniel's symbolic vision, and like it bring us down to the inauguration of the better order of things when the saints obtain the government. We did not assume our position in the center of the Apocalypse with the design of writing from that post of elevation, a commentary, either on what precedes or what succeeds that position, but only to show the reader that the terrific symbols concentrated there, and the ferocious governments signified by them, formed the complement of all that the prophet Daniel had recorded touching the fourth or Roman Empire.

We say, however, that in looking forward from said standpoint

toward the catastrophe of the Apocalyptic visions, we recognize with unfeigned delight the fact that the church is at last freed from all entangling alliances with the state. The powers which had exercised their tyranny against her, and abetted and supported false and corrupt religion are cast into a lake burning with fire and brimstone; while she, the bride, the Lamb's wife is wedded to Christ in good government forever more.

The Apocalypse is, therefore, but a series of symbolic visions, indicating the sufferings of God's christian people during the several phases of power in the Roman age. The catastrophes are the same—penal as well as saving—the punishment of tyrants and the bishop of Rome, and the triumph of human freedom and true religion. It is mercy to friends and justice to enemies.

In the literal portions of the New Testament we are commanded touching the government of this world, to "submit ourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as to them sent by them for the punishment of evil-doers, and for the praise of them that do well.—1 *Pet.* 2 c.

On the other hand, if we turn over to the two prophets, who do not speak of spiritual but of political christianity, we see the kingdom of God, symbolized by a stone "breaking all other political kingdoms in pieces, and making empires as the dust of the summer threshing-floor."

John even commands the saints to exterminate the eleventh horn, the Papacy, saying, "Come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have arisen unto heaven and God has remembered her iniquities. Reward her as she has rewarded you; and double unto her double according to her works; in the cup which she has filled, fill unto her double. How much she has glorified herself and lived deliciously, so much torment and sorrow give her, for she has said in her heart, 'I sit as a queen and am no widow, and shall see no sorrow.' Therefore shall her plagues come upon her in one day—death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God that judges her."—*Rev.* 18 c.

In the literal parts of the New Testament then, we have a command to obey kings and circulate salvation; but in the symbolic, we have a command to destroy all kings in league with Babylon and to give her sorrow for joy and torment for salvation. Now, there is no other way of making plain this puzzle but by accepting the solution

given in Scripture, that God intends to secure the outer government of society by his saints as he has the inner by his Son, and that he will employ christian governments against these Catholic states which have so entrenched themselves behind the ramparts of ignorance and superstition, that except with sword and saber, ball and powder, no man may approach unto them even to preach salvation.

Hence, in this war of the saints with Babylon and her supporters, the Savior appears in a vesture dipped in blood. Here the Savior is not a type but a symbol of christian government, destroying Babylon by his saints. We are on the verge of the last war.

Spiritual christianity is indicated by types; and political, by symbols. The former is founded on elements of resemblance, the latter on elements of difference.

I have said that the outer or political government takes cognizance of actions, and the inner or spiritual of thoughts; now as religion resolves itself at last into the "thoughts and intents," that is, the state of the heart, let the infidel say how a religion beginning in the government of the heart could possibly be planted there, if, as in his own case, there were no antecedent conviction of the divine omniscience.

Let him say, also, how any man could attain to this conviction but by instances like those of God's foreknowledge displayed in Scripture.

Finally, had the skeptic been deputed to make a religion for the world, let him say how he would have proceeded without this antecedent conviction—a religious belief of the divine omniscience.

As then the true religion is designed for the heart, and this government can not possibly be exercised without an antecedent conviction of the divine omniscience for a basis, and this can be obtained only by an acquaintance with the foreknowledge of God as displayed in Scripture; may I not with all truthfulness affirm that the divine omniscience in history becomes at last the divine omnipotence in logic, and that by pitching revelation on types and symbols, God has erected it upon a basis that defies time and change, skepticism, infidelity, and atheism?

In nations as in men, the perfect, the immortal, the divine government is—*self-government*.

While it is the privilege of all who study history to see that the visions of tyrannical government, recorded in the book of Daniel, have been fully verified by the three dynastic revolutions in the empire of the old world, it will probably be an additional privilege of

the present generation to behold the total extinction of all such government within the bounds of the Western Roman Empire. If not, it is at least our privilege to contemplate the approximating catastrophe under the marvelous symbols by which it is prefigured and presignified by the Jewish and Christian prophets.

Daniel:

1. The Image ground to powder.
2. The Beasts given to the fiery flame of war.
3. The Little Horn exterminated.
4. The Desolater destroyed
5. The Saints victorious.

St. John:

1. The Dragon cast out by Michael
2. The Ten-horned Beast cast alive into a lake of fire.
3. The Dragon-Lamb cast alive into the same lake.
4. The Image of the Beast or the Inquisition expires before the catastrophe.
5. The Church victorious.

Without the use of these symbols, the divine omniscience could not have been displayed with the boldness and relief necessary to our apprehension of it; and but for displaying in bold relief the divine omniscience, these symbols would not, of course, have been used.

It may be urged that such ruin, as is indicated by the symbols, can not possibly befall such kingdoms as France, Italy, Spain and Austria—civilized in the highest degree; rich in philosophy and literature; and flourishing in arts and useful inventions.

"In the infancy of States," says Lord Bacon, "arms flourish." All these ten kingdoms presignified by the horns of the fourth wild beast or Western Roman Empire, were founded by force of arms, amid the most ferocious wars that ever disgraced history.

"In the middle state of a nation's history, learning," says his lordship, "is advanced."

"And in the decline and fall of states, trade, commerce and the mechanical arts are in the ascendant."

These things hold good of the eleven European states or kingdoms. Philosophy and the arts have exhausted the higher genius, and every movement has become utilitarian, mechanical and mercenary. The fate of Pharaoh of old, Belshazzar and the antediluvians, show how perfectly possible it is for a people, at the very moment of their destruction, to be promising themselves fame and everlasting renown.

"The stone cut out of the mountain without hands," and "the coming of the Son of Man in the clouds," are, I have said, symbols of God's recovering the political government of the world by his saints—"The time came that the saints possessed the kingdom."—*Daniel* 7 c. Now, the great truths underlying this wonderful fact are these: 1st. The business of the world can not be transacted without political government. 2d. Civilization can not be conserved without it. 3d. Man's natural rights can not be reduced to social rights, or society formed and maintained without it. And 4th and last, but not least, Without God's taking it, the great redemption can not be circulated throughout the earth. All history proves this. Till the supporters of bad government and false religion are put down, and the government of the world is "possessed by the saints," as in our own country, the free circulation of our great salvation is a moral impossibility.

The following will show the reader where we were in regard to the outer and inner government of our own country, the United States, seventeen years ago:

Behold I create new heavens and a new earth.—*Isaiah* 65 c. The destruction of the image of royalty and the ten-horned wild beast, the opening of the last seal, the sounding of the seventh trumpet, and the pouring out of the last vial, with the burning of the beast, and false prophet, and the binding of Satan, are illustrious and striking symbols of the fact that the present order of things in the nations shall infallibly terminate; while the symbols of the Little Stone changed into a mountain, the enthronement of the Messiah, *Dan.* vii, 13, his coming in the clouds of heaven, the opening of the temple of God, the victory of Christ over the beast and the false prophet, together with the resurrection of the dead,* not their souls only, (*nekroi* not *psuchai*, persons not souls merely,) who had been beheaded for the witness of Jesus and the word of God, equally show that a new order of things will gradually and perhaps suddenly be introduced.

Old society is defiled by two monstrous evils—bad government and false religion; and their destruction becomes the more difficult from the fact that throughout the nations they are inseparably united for the protection and support of each other. They either retard or wholly obstruct the progress of Christianity in all places. Till they are themselves subverted, therefore, it is impossible that our religion should mount into the dominion of the world. The kingdoms must

* The rest of the dead lived not until, etc.—*Rev.* 20th c., 5th v.

be politically regenerated before they can be religiously regenerated. Till "*hai basileiai* the governments of the world become governments of our Lord and of his Messiah," Rev. xi, 15, it is impossible that Christianity should become the religion of mankind, or Christ reign over the nations. The history of our religion for 2000 years demonstrates the truth of this assertion, and it is also vouched for by the condition of things in the nations at this moment.

What, then, is to be done? Why, earthquake must succeed earthquake; or, to drop the symbol of the Sacred Scriptures, revolution must succeed revolution in every nation under heaven, till the long-lost rights of man are understood and restored, and governments founded upon these rights are universally established.

Hopkins, Whitby, Bellamy, Taylor, Towers, Bogue, Emerson, Potter, Wardlaw, Jones, *cum multis aliis*, have written of the millenium. And the enthusiasts of Cromwell's time, Ann Lee, Brothers, Joanna Southcott, Miss Campbell, Jemima Wilkinson, the Barkers, Jumpers, Mutterers and Mormons, have successively appeared with pretensions to found the millennial church. But, reader, suffer the pretensions of no one to divert you from the common salvation of the holy apostles. Any one affecting to lay the foundation of a church different from the foundation of God and Christ is an impostor.

CHAP. XXVI.

The Emperor's Speech.

WE have now finished our hasty excursion across the sacred and secular ages, and have thereby, perhaps, brought within the grasp of the reader's understanding the great terrestrial system as it has been constructed of bad government and false religion by man, and as it shall be constructed of good government and the true religion by God; and are ready to make, by literal prophecy, the promises and commemorative institutions, our transit from the typical and symbolical to the antitypical and historical, from the Old Testament to the New, from the Omniscient God to the Son of the Omniscient God; that is, from our first to our second proposition. *See page 5.*

We might, in conclusion, submit a general review of the whole as it relates to the empire and idolatry, the Messiah and the Christian system; but we accept a great substitute in this case; one whose gigantic intellect pierced through all past ages and institutions, and

who himself was the most extraordinary hero and emperor the world ever beheld—the great Napoleon—compared with whose judgment, that of atheists, deists, dualists, tritheists, polytheists, and pantheists is but that of children or madmen.

“I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion the distance of infinity.

“We can say to the authors of every other religion, ‘You are neither gods nor the agents of the Deity. You are but missionaries of falsehood, molded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin.’ Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism.

“Paganism was never accepted, as truth, by the wise men of Greece; neither by Socrates, Pythagoras, Plato, Anaxagoras, or Pericles. On the other side, the loftiest intellects, since the advent of Christianity, have had faith, a living faith, a practical faith, in the mysteries and the doctrines of the gospel; not only Bossuet and Fenelon, who were preachers, but Descartes and Newton, Leibnitz and Pascal, Corneille and Racine, Charlemagne and Louis XIV.

“Paganism is the work of man. One can here read but our imbecility. What do these gods, so boastful, know more than other mortals? these legislators, Greek or Roman, this Numa, this Lycurgus, these priests of India or of Memphis, this Confucius, this Mohammed? Absolutely nothing. They have made a perfect chaos of morals. There is not one among them all who has said any thing new in reference to our future destiny, to the soul, to the essence of God, to the creation. Enter the sanctuaries of paganism. You there find perfect chaos, a thousand contradictions, war between the gods, the immobility of sculpture, the division and the rending of unity, the parceling out of the divine attributes mutilated or denied in their essence, the sophisms of ignorance and presumption, polluted fêtes, impurity and abomination adored, all sorts of corruption festering in the thick shades, with the rotten wood, the idol, and his priest. Does this honor God, or does it dishonor him? Are these religions and these gods to be compared with Christianity?

“As for me, I say no. I summon entire Olympus to my tribunal. I judge the gods, but am far from prostrating myself before their vain images. The gods, the legislators of India and of China, of Rome and of Athens, have nothing which can overawe me. Not that I am unjust to them! No; I appreciate them, because I know their value. Undeniably princes, whose existence is fixed in the memory as an image of order and of power, as the ideal of force and beauty, such princes were no ordinary men.

“I see in Lycurgus, Numa, and Mohammed only legislators, who, having the first rank in the State, have sought the best solution of the social problem; but I see nothing there which reveals divinity.

They themselves have never raised their pretensions so high. As for me, I recognize the gods and these great men as beings like myself. They have performed a lofty part in their times, as I have done. Nothing announces them divine. On the contrary, there are numerous resemblances between them and myself; foibles and errors which ally them to me and to humanity.

"It is not so with Christ. Every thing in him astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of things.

"His birth, and the history of his life; the profundity of his doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; his gospel, his apparition, his empire, his march across the ages and the realms—every thing is, for me, a prodigy, a mystery insoluble, which plunges me into a reverie from which I can not escape—a mystery which is there before my eyes—a mystery which I can neither deny nor explain. Here I see nothing human.

"The nearer I approach, the more carefully I examine, every thing is above me—every thing remains grand, of a grandeur which overpowers. His religion is a revelation from an intelligence, which certainly is not that of man. There is there a profound originality, which has created a series of words and of maxims before unknown. Jesus borrowed nothing from our sciences. One can absolutely find nowhere, but in him alone, the imitation or the example of his life. He is not a philosopher, since he advances by miracles, and from the commencement his disciples worshiped him. He persuades them far more by an appeal to the heart than by any display of method and of logic. Neither did he impose upon them any preliminary studies, or any knowledge of letters. All his religion consists in *believing*.

"In fact, the sciences and philosophy avail nothing for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the spirit. Also, he has nothing to do but with the soul, and to that alone he brings his gospel. The soul is sufficient for him, as he is sufficient for the soul. Before him, the soul was nothing. Matter and time were the masters of the world. At his voice every thing returns to order. Science and philosophy become secondary. The soul has reconquered its sovereignty. All the scholastic scaffolding falls, as an edifice ruined, before one single word—*Faith*.

"What a master, and what a word, which can effect such a revolution! With what authority does he teach men to pray! He imposes his belief. And no one, thus far, has been able to contradict him; first, because the gospel contains the purest morality, and also because the doctrine which it contains of obscurity, is only the proclamation and the truth of that which exists where no eye can see, and no reason can penetrate. Who is the insensate who will say *No* to the intrepid voyager who recounts the marvels of the icy peaks which he alone has had the boldness to visit? Christ is that bold voyager. One can doubtless remain incredulous. But no one can venture to say, *It is not so*.

"Moreover, consult the philosophers upon those mysterious questions which relate to the essence of man, and the essence of religion. What is their response? Where is the man of good sense who has ever learned any thing from the system of metaphysics, ancient or modern, which is not truly a vain and pompous ideology, without any connection with our domestic life, with our passions? Unquestionably, with skill in thinking, one can seize the key of the philosophy of Socrates and Plato. But to do this, it is necessary to be a metaphysician; and moreover, with years of study, one must possess special aptitude. But good sense alone, the heart, an honest spirit, are sufficient to comprehend Christianity.

"The Christian religion is neither ideology nor metaphysics, but a practical rule, which directs the actions of man, corrects him, counsels him, and assists him in all his conduct. The Bible contains a complete series of facts and of historical men, to explain time and eternity, such as no other religion has to offer. If this is not the true religion, one is very excusable in being deceived; for every thing in it is grand and worthy of God. I search in vain in history to find the similar to Jesus Christ, or any thing which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature offer me any thing with which I am able to compare or to explain it. Here every thing is extraordinary. The more I consider the gospel, the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind. Even the impious themselves have never dared to deny the sublimity of the gospel, which inspires them with a sort of compulsory veneration. What happiness that book procures for those who believe it! What marvels those admire there who reflect upon it!

"All the words there are imbedded and joined one upon another, like the stones of an edifice. The spirit which binds these words together is a divine cement, which now reveals the sense, and again veils it from the mind. Each phrase has a sense complete, which traces the perfection of unity and the profundity of the whole. Book unique, where the mind finds a moral beauty before unknown, and an idea of the Supreme superior even to that which creation suggests. Who, but God, could produce that type, that idea of perfection, equally exclusive and original?"

CHAP. XXVII.

The Emperor's Speech.—(Continued.)

"CHRIST, having but a few weak disciples, was condemned to death, He died the object of the wrath of the Jewish priests, and of the contempt of the nation, and abandoned and denied by his own disciples.

"They are about to take me and to crucify me, said he. I shall be abandoned of all the world. My chief disciple will deny me at the commencement of my punishment. I shall be left to the wicked.

But then, divine justice being satisfied, original sin being expiated by my sufferings, the bond of man to God will be renewed, and my death will be the life of my disciples. Then they will be more strong without me than with me; for they will see me rise again. I shall ascend to the skies; and I shall send to them, from heaven, a Spirit who will instruct them. The spirit of the cross will enable them to understand my gospel. In fine, they will believe it; they will preach it; and they will convert the world.

"And this strange promise, so aptly called by Paul the 'foolishness of the cross,' this prediction of one miserably crucified, is literally accomplished. And the mode of the accomplishment is perhaps more prodigious than the promise.

"It is not a day, nor a battle which has decided it. Is it the lifetime of a man? No! It is a war, a long combat of three hundred years, commenced by the apostles and continued by their successors and by succeeding generations of Christians. In this conflict all the kings and all the forces of the earth were arrayed on one side. Upon the other I see no army, but a mysterious energy; individuals scattered here and there, in all parts of the globe, having no other rallying sign than a common faith in the mysteries of the cross.

"What a mysterious symbol! the instrument of the punishment of the Man-God. His disciples were armed with it. 'The Christ,' they said, 'God has died for the salvation of men.' What a strife, what a tempest these simple words have raised around the humble standard of the punishment of the Man-God! On the one side, we see rage and all the furies of hatred and violence. On the other, there is gentleness, moral courage, infinite resignation. For three hundred years spirit struggled against the brutality of sense, conscience against despotism, the soul against the body, virtue against all the vices. The blood of Christians flowed in torrents. They died kissing the hand which slew them. The soul alone protested, while the body surrendered itself to all tortures. Every where Christians fell, and every where they triumphed.

"You speak of Cæsar, of Alexander; of their conquests, and of the enthusiasm which they enkindled in the hearts of their soldiers. But can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory. My armics have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends.

"Can you conceive of Cæsar as the eternal emperor of the Roman senate, and from the depths of the mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christianity. Such is the power of the God of the Christians; and such is the perpetual miracle of the progress of the faith and of the government of His church. Nations pass away, thrones crumble, but the church remains. What is then the power which has protected this church, thus assailed by the furious billows of rage and the hostility of ages? Whose is the arm which, for eighteen hundred years, has protected the church from so many storms which have threatened to engulf it?

"Alexander, Cæsar, Charlemagne, and myself founded empires.

But upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded his empire upon *love*; and at this hour millions of men would die for him.

"In every other existence but that of Christ, how many imperfections? Where is the character which has not yielded, vanquished by obstacles? Where is the individual who has never been governed by circumstances or places, who has never succumbed to the influence of the times, who has never compounded with any customs or passions? From the first day to the last he is the same, always the same; majestic and simple, infinitely firm and infinitely gentle.

"Truth should embrace the universe. Such is Christianity, the only religion which destroys sectional prejudice, the only one which proclaims the unity and the absolute brotherhood of the whole human family, the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God. Christ proved that he was the son of the Eternal, by his disregard of *time*. All his doctrines signify one only, and the same thing, *Eternity*.

"It is true that Christ proposes to our faith a series of mysteries. He commands, with authority, that we should believe them, giving no other reason than those tremendous words, '*I am God.*' He declares it. What an abyss he creates, by that declaration, between himself and all the fabricators of religion. What audacity, what sacrilege, what blasphemy, if it were not true! I say more; the universal triumph of an affirmation of that kind, if the triumph were not really that of God himself, would be a plausible excuse, and the proof of atheism.

"Moreover, in propounding mysteries Christ is harmonious with nature, which is profoundly mysterious. From whence do I come? whither do I go? who am I? Human life is a mystery in its origin, its organization, and its end. In man and out of man, in nature, every thing is mysterious. And can one wish that religion should not be mysterious? The creation and the destiny of the world are an unfathomable abyss, as also is the creation and the destiny of each individual. Christianity at least does not evade these great questions. It meets them boldly. And our doctrines are a solution of them for every one who believes.

"The gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart. One finds, in meditating upon it, that which one experiences in contemplating the heavens. The gospel is not a book; it is a living being, with an action, a power, which invades every thing which opposes its extension. Behold it upon this table, this book surpassing all others, (here the Emperor deferentially placed his hand upon it;) I never omit to read it, and every day with the same pleasure.

"Nowhere is to be found such a series of beautiful ideas, admirable moral maxims, which pass before us like the battalions of a celestial army, and which produce in our soul the same emotion which one experiences in contemplating the infinite expanse of the skies, resplendent in a summer's night, with all the brilliance of the stars. Not only is our mind absorbed, it is controlled, and the soul can never go astray with this book for its guide. Once master of our spirit,

the faithful gospel loves us. God even is our friend, our father, and truly our God. The mother has no greater care for the infant whom she nurses.

"What a proof of the divinity of Christ! With an empire so absolute, he has but one single end, the spiritual melioration of individuals, the purity of conscience, the union to that which is true, the holiness of the soul.

"Christ speaks, and at once generations become his by stricter, closer ties than those of blood; by the most sacred, the most indissoluble of all unions. He lights up the flame of a love which consumes self-love, which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called charity. In every attempt to effect this thing, namely, *to make himself beloved*, man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is, the reign of charity.

"I have so inspired multitudes that they would die for me. God forbid that I should form any comparison between the enthusiasm of the soldier and Christian charity, which are as unlike as their cause.

"But, after all, my presence was necessary; the lightning of my eye, my voice, a word from me; then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power, which lifts the soul, but I could never impart it to any one. None of my generals ever learnt it from me. Nor have I the means of perpetuating my name and love for me, in the hearts of men, and to effect these things without physical means.

"Now that I am at St. Helena; now that I am alone chained upon this rock, who fight and wins empires for me? who are the courtiers of my misfortune? who thinks of me? who makes efforts for me in Europe? where are my friends? Yes, two or three, whom your fidelity immortalizes, you share, you console my exile.

"Yes, our life once shone with all the brilliance of the diadem and the throne; and yours, Bertrand, reflected that splendor, as the dome of the Invalides, gilt by us, reflects the rays of the sun. But disasters came; the gold gradually became dim. The rain of misfortune and outrage with which I am daily deluged has effaced all the brightness. We are mere lead now, General Bertrand, and soon I shall be in my grave.

"Such is the fate of great men! So it was with Caesar and Alexander. And I, too, am forgotten. And the name of a conqueror and an emperor is a college theme! Our exploits are tasks given to pupils by their tutor, who sit in judgment upon us, awarding us censure or praise. And mark what is soon to become of me; assassinated by the English oligarchy, I die before my time; and my dead body, too, must return to the earth, to become food for worms. Behold the destiny, near at hand, of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extending over all the earth. Is this to die? Is it not rather to live? The death of Christ! It is the death of God."

CHAP. XXVIII.

Prophecy—A Generalization.

"Prophecy came not in old times by the will of man, but holy men of God spake it as they were moved by the Holy Spirit;"—2 PETER.

THE Holy Scriptures, having by prophecy established the omniscience of their author, and by consequence their own truthfulness and divinity, the following classification will perhaps serve the happy purpose of keeping the different kinds of it in the mind of the reader.

1. Types.
2. Symbols.
3. Literal Prophecy.
4. Promises and threatenings.
5. Commemorative Institutions.

If now we compare the first two, namely: Types and Symbols to the banks of a river, then between these rises and runs the stream of literal prophecy; which, beginning with the beginning of the world, flows onward and forward through all time, till it issues and empties itself into the great ocean of eternity.

1. Literal prophecy is not like symbols, restricted to the affairs of the empire; nor like types to the affairs of the church, but like a river running between these, it touches now on the one and anon on the other, speaking, as occasion serves, on both society and religion.

2. Again. It is of course not like symbols, defined by elements of dissimilarity; nor like types by particular resemblances, but sparkling oftentimes with the gems and jewels of the rhetorical art, generally speaks in the language of the common people.

3. It also descends to a particularity not attainable by types and symbols.

4. Again. Types and symbols speak to the eye, but prophecy addresses the ear.

5. Symbols have to do with the empire and idolatry; types with Israel and the true religion; prophecy with them all.

6. Types and symbols are the eyes of Omniscience looking deep into the future; but prophecy is the opening of his lips, eloquently disclosing whatever is beheld there—the extinction of the empire and idolatry, and the final and eternal triumph of the righteous.

So much for literal prophecy.

If, then, with this stream running between types and symbols, we

place the promises and threatenings on the right bank, and commemorative institutions on the left, we shall have a supposititious arrangement of these different classes of prophecy, which will at least aid the memory.

1. Promises and threatenings look to the future, but commemorative institutions to the past; both are transitional; by the latter we ascend along the left bank of the river of prophecy to the beginning of time and Adam; and by the former we descend along the right bank from Adam to the end of time and the coming of our Lord Jesus Christ from heaven. So much for the five different classes of prophecy.

2. It may be asked, why do you class commemorative institutions with prophecy? I answer, because they prophecy backward as literal prophecy does forward, and display the wisdom and prudence of God, in regard to the past, as marvelously as prophecy does his foreknowledge in regard to the future.

The most natural and easy division of prophecy in regard to subject is that marked out by types and symbols, namely:

1. Prophecies concerning the empire and idolatry.

3. Prophecies concerning the church and its government, typical and antitypical.

These two classes of prophecy show that both the Jewish state with its typical worship, and the empire with its idolatry, were to have an end; and that the Christian or antitypical church was, under Christ, to struggle for a long series of ages against the bloody and terrific persecution of the last empire, in all its forms, pagan, barbaric, papal, and inquisitorial, till the times of Gentile imperialisms having expired, she should work out for herself, and the whole world, a form of government in harmony with the rights of the true religion, and our common humanity.

The inner government, the government of the "reins and heart," then, being in the hands of God's Son, and the outer in the hands of his saints, "the earth shall be filled with the knowledge of the glory of the Lord as the waters fill the seas."

Can greater evils curse a nation than bad government and false religion—every thing wrong in the church, and every thing wrong in the state? Or can nobler benefits bless any people than good government and the true religion—every thing right in the state, and every thing right in the church?

It is among God's promises to Abraham, that "his seed shall possess the gates of his enemies." These tyrannical governments

have been winked at by heaven as an *experiment* on our part, and as an *expedient* on the part of God; but at the proper time all the lands covered by them shall be given to Christ and his saints; and "he shall possess the gates of his enemies."—*Gen.*

The fountain gate of prophecy was opened in Eden on the day of the fall. "It (the seed of the woman) shall bruise thy head and thou shalt bruise his heel."—*Gen.* 3 c. Then follows the prophecy of the deluge: "All in whose nostrils was the breath of life, of all that was in the dry land died."—*Gen.* 7 c. Posterior to the deluge we have the following: "Cursed be Canaan. A servant of servants shall he be unto his brethren. Blessed be the Lord, the God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and shall dwell in the tents of Shem, and Canaan shall be their servant."—*Gen.* 9 c. All which was minutely verified in Jewish and Christian history. Though every divine promise is a prophecy, yet every prophecy is not a promise. As, therefore, the things spoken to Abraham were promises, we shall omit them here, and insert them under the head of promises. We next have predictions concerning Jacob and Esau, whose families were to be two different nations: the elder to serve the younger, but to shake off his yoke at last; all which history fully realized. Following these we have the prophecies of Jacob touching the future fortunes of his sons, and of Judah in particular, who, after attaining to the government of his brethren, was to retain the scepter till Shiloh (the Messiah) came. Then follow the prophecies of Moses concerning the Messiah and the Jews, with those of the other prophets, David, Isaiah, Jeremiah, Ezekiel, etc., touching various countries and nations. Like Ezekiel's river flowing from the threshold of the temple gate, the river of prophecy at first is small, but like that, it becomes at last a river which "no man can pass over—a river to swim in." Or like the great river Amazon, issuing from some dark and distant ravine among the Andes, at first small and unpromising, because in the rude and precipitous localities in which it has its origin, there is nothing to be watered by it. But as the mountains fade into hills, and the hills into plains; as the country becomes level, and the waters descend into the champaign below, they are enlarged, spreading into a wide, flowing river, bearing on its broad bosom the plenty and gladness of the regions and realms through which it flows, till it empties itself into the ocean, a hundred miles in width.

When men and nations were few in number, but little could be said about them; but as they multiplied, the prophets of the Lord

multiplied also; and as Israel, or the Empire, or any part of the Empire apostatised, and their rulers repudiated the knowledge of the true God, these glorious and valiant-hearted men rebuked the people and their sovereign masters in strains the most animated and sublime. Jerusalem, Tyre, Sidon, Nineveh, Moab, Ammon, Egypt, Edom, and the Empire or its idolatry pass in review before them, and receive successively by the mouth of the prophets the condemnation due to their huge apostacy. Babylon in all her glory must hear her doom. "Babylon the glory of the Chaldaea's excellency, shall be as when God overthrew Sodom and Gomorrha. She shall not be dwelt in from generation to generation." Here the river spreads over one hundred and twenty-seven provinces, and, overflowing the Old Testament continues its onward course through all time, in the prophecies of the Redeemer, St. Paul, and St. John.

The Lord Jesus "foretold not only his own death and resurrection, but also the manner and circumstances of them; that he should be betrayed by one of the twelve, Judas Iscariot; that all the rest would be offended because of him that night, and notwithstanding their protestations to the contrary, should forsake him and fly; that Peter particularly, who was more zealous and eager than the rest, before the cock crew twice would deny him thrice; that he should be betrayed to the chief priests, and delivered to the Gentiles to mock, to scourge, to spit upon, and to kill; that he should be crucified, and the third day should rise again, and appear to his disciples in Galilee. He foretold that his Apostles, from being plain fishermen should become fishers of men; that they should be endowed from on high to speak in new tongues and work miracles; that they should go forth unto all nations, and publish the glad tidings to the ends of the earth. He foretold the sufferings and persecutions which his disciples should undergo, and particularly by what manner of death Peter in his old age should glorify God. And that John should survive till after the destruction of Jerusalem. He foretold the rejection of the Jews and the calling of the Gentiles; that the kingdom of heaven should be taken away from the former and be given to the latter, who would bring forth the fruit thereof; that the number of his disciples, from small beginnings, should increase wonderfully, as a little seed groweth into a tree, and a little leaven leaveneth the whole lump; that his church should be so founded upon a rock that it should stand forever, and all the powers of hell should not prevail against it. But none of our Savior's prophecies are more remarkable than those relating to the destruction of Jerusalem."—*Bishop Newton*.

"It is thought proper," says Bishop Newton, "to represent the prophecies in one view, the prophecies relating to Popery that like the rays of the sun collected in a glass they may appear with greater luster, and have the stronger effect."

1. I say the spirit of prophecy hath signified beforehand that there should be such a power as that of the Pope, and the church of Rome usurped in the world; and these predictions are so plain and express, that, was not the contrary evident and undeniable, they might seemed to be penned after the event, and describe past rather than things to come. For instance: Hath there not for many ages subsisted, and doth there not still subsist a tyrannical and idolatrous, and blasphemous power, in pretense christian, but in reality anti-christian? It is the very same power that is portrayed by "*the little horn*" and *blasphemous king* in Daniel; in "*the man of sin and son of perdition*" of St. Paul; and in "*the ten-horned beast and two-horned beast, or false prophet,*" of St. John.—Bishop Newton.

As the Old Testament terminates with a prophecy concerning the first coming of Christ and his forerunner John the Baptist, the greatest of men, so the New Testament terminates with the second or political coming of Christ, and the overthrow of his forerunner, the greatest apostate, the Pope of Rome. That day "shall not come except there come the apostacy first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God. Remember ye not that when I was with you I told you these things. And now ye know what withholdeth that he should be revealed in his times. For the mystery of iniquity doth already work; only he that letteth will let until he be taken out of the way. And then shall that wicked be revealed whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming; *even* him whose coming is after the coming of Satan with all power and signs and false miracles, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe the lie that they all might be damned who believe not the truth, but had pleasure in unrighteousness."—2 Thess. 2 c.

In history the Papal or Dark Ages were transitional. Through them the great western European populations passed from their ancient to their modern states. The life of the masses of the ancient

world was purely negative, but born of the dark ages into the light of the modern world, all of them that were not like the present catholic nations, still born, participate in the intellectual life which is now working such wonders in the world, and is everywhere aspiring to right and liberty. Imperialism is giving way to popular government, absolutism to constitutional liberty, and the authority of kings to the rights of humanity. Already in the United States christianity has wrought out for herself a form of government which is in perfect harmony with her own rights, and which may yet give peace to all the nations of the earth. For there must be a "restitution of all" power to God by the hands of his Son and his saints.

CHAP. XXIX.

Commemorative Institutions.

IN his advances against bad government and false religion; in his plans to put down all idolatry and heathen authority; to recover the outer and inner governments by Christ and his saints, and restore order to the world, the Most High has, as the Scriptures prove, displayed as much wisdom and prudence in securing the memory of the past, by public monuments, civil institutions and religious ordinances, as he has showed omniscience and foreknowledge of the future by types, symbols and prophecies.

The events in memory of which these monuments were erected, form the very heart and substance of all Jewish and Christian belief, as seen by the following:

1. The holy oracles make man the living image and commemorative symbol of his great Creator.
2. And the Sabbath the memorial day of his rest from creation.
3. The original basis of political society, the matrimony of Eden, is perpetuated in the marriage of one man to one woman.
4. And the fall of man in typical and antitypical sacrifice.
5. In the Rainbow we see the Deluge, as the sweet assurance of protection from a second general deluge by a covenant-keeping God.
6. In every Jew that is circumcised, Abraham and God's covenant with this patriarch reappear.
7. The race of Israel are a circulating monument of the faith of Abraham and Sarah.

8. And the very names of these worthies perpetuate the fact that God made them the father and mother of many nations.

9. Every halt that Jacob made from the night he wrestled with his Maker, repeated the story of the wonderful fact; and every time the Jew rejects from his table the "sinew that shrank," he renews the memory of its effects.

10. The pillar which the Patriarch erected on his departure for Padanaram, and that which he and Laban reared on his return, secured to his descendants the memory of his early migrations; while the twelve tribes, into which these descendants were afterward divided, were in that point living national monuments of the fact that from the twelve sons of Jacob they had arisen as recorded.

10. Their presence in Egypt, and their bitter bondage there; the salvation of the first-born; their departure on a particular day, and a particular time of that day, gave birth to the Passover, the sprinkling of blood, the eating of bitter herbs, and the consecration of the Levites for the service of the tabernacle; and these were in Israel both stationary, and circulatory monuments of the facts which brought them into being.

11. But the Jews were in a wilderness as well as an Egyptian state, and God saw good that this fact also should be kept in memory. As they had dwelt in tents there, therefore God, in perpetual memory of the fact, instituted the great annual Festival or Feast of Tabernacles.

12. But as the law was given from Mount Sinai, in the fiftieth day after their eating the first Passover, we have in consequence thereof the festival of Pentecost or of the First-fruits to memorialize it. The censers of the rebels, the blowing of trumpets, Aaron's rod, the foot of the Laver, the pot of manna, and many other things commemorated various incidents which fell out in their wilderness state.

13. In their way to the holy land, Israel had to pass the Jordan; as that was done by miracle, a monument was erected in memory of the event. Twelve stones, taken from the midst of Jordan by twelve men, were ordered to be deposited in the place in which Israel lodged on the evening of the day they passed the river. "So when your children," said Joshua, "shall in time to come ask, What mean you by these stones? they may be a memorial forever."—*Josh. 4 c.*

14. Again: twelve more were ordered to be set up on the spot, in the midst of the river, on which the priest's feet had stood; and the author of the book of Joshua says, "They are there to this day."—*Josh. 4 c.*

15. But looking at them in their own land, can we regard them as

less than a **monumental** people—a nation intended to perpetuate the unity, power, wisdom, goodness and holiness of the one living and true God. The twelve tribes, we are assured, were God's twelve witnesses. "Ye are my witnesses."

On the miracles wrought in their behalf in Egypt and the Red Sea, in the wilderness, at Jordan, and in their own land, it is unnecessary to comment. Abraham was called by miracle; Isaac was the child of miracle; and thus also was Jacob and Esau. The nation itself always was, is now, and ever will be, a missionary miracle, circulating in all lands, and read and known of all men. There is nothing among the nations of the earth that resembles it. Nothing. Like the bush seen in the wilderness by Moses, it ever burns, but is never consumed.

Can any secular or political reasoning explain the phenomenon? No. The nation belongs to the sacred history of the world, and to the demonstration of Christianity.

As, therefore, the Holy Scriptures show by types and symbols their author's perfect knowledge of the future, so by public monuments, civil institutions, and religious ordinances, they prove his consummate wisdom and prudence in securing the memory of the past.

So, then, we have types and symbols, stationary like the banks of a river, with prophecy meandering between them.

And we have promises, threatenings and commemorative institutions, by which we ascend and descend at pleasure the whole extent of that river, from Creation to Christ, and from Christ to Creation again.

The reader will perceive that the elements of this grand argument in behalf of the Scriptures, are not drawn from one strata of reasoning, but derived from all the middle, higher and lower regions of proof that heaven itself could make bear upon the subject; from types of the inner government to symbols of the outer; from prophecy to promise; and from promise to monumental institutions we have, by a diversity of proof, the glorious assurance that the author of the Bible is the Omniscient God.

The reader will admit, I trust, that I am now fully entitled to use the ancient Scriptures as being inspired of God. I will, therefore, speak of them as such.

Can the reader, then, embracing the Bible as true and provable, adopt the language of the following Psalm, and say, "O Lord! thou hast searched me?" etc.—*Psl.* 138.

But lest the reader should think that I put a greater stress upon the conclusion than is warranted by the premises, I will add a chapter

on the promises and threatenings belonging to the great demonstration of the Spirit.

CHAP. XXX.

The Promises and Threatenings.

MOSES and Jesus Christ are the greatest names in religion—the former as the servant, the latter as the Son of God. We shall, therefore, classify the promises accordingly, and look at them as they relate to these great names, and the famous religious systems of justice and mercy, of law and gospel, which they respectively introduced.

When the Most High denounced the Serpent—betrayer of our race—and threatened that the seed of the woman should yet avenge her wrongs, he covertly but unconditionally intimated that man should again be united to the heavenly communion.

Again, if antecedently to the deluge, his gracious designs were involved in obscurity—dimly perceived only by some and appreciated by none, surely his rescue of Noah from that fatal catastrophe, and his permission to the race to commence its second career under the auspices of this man of faith, were at once advance steps toward the accomplishment of his great designs, and the most forcible and happy assurance to future ages, that no wickedness even that of the antediluvians could cause him to abandon his designs.

But when he took Abraham from beyond the Euphrates, where he and his kindred worshiped idols, and made him the depository of all the matters and things of the true religion, promising to bless in him and his seed all the families of the earth, the grounds of human hope were advanced from a *threat* to a *promise*. “In thee and in thy seed shall all the families of the earth be blest.”—*Gen.* 12 c.

That the two great systems of the Law and the Gospel should have been underlaid by the marvelous fact that long before their publication, God had, by an unconditional and eternal covenant made Abraham and his family the depositories of the true religion of the world, excites our astonishment. The transactions of God with that illustrious patriarch form the original and great charter of our religious rights and liberties, whether we are Jews or Christians.

The promises of God to Abraham relate either to himself or his seed—“In thee and in thy seed,” etc. Those which relate to himself personally are the following, *viz.*:

Personal

1. He was directed to leave his native land, and
2. Go into a land (Canaan) which the Lord would show him.
3. God would make him a great nation.
4. Bless him and make him a blessing.
5. Make his name great.
6. Give him a son by Sarah,
7. And a progeny as the dust, the stars, the sand.
8. God changed his name from Abram to Abraham,
9. And promised to be a God to him and his seed forever.
10. Kings should descend from him.
11. He should circumcise himself and family.
12. Offer Isaac on Mt. Moriah.
13. He should be the father of many nations.
14. He was to cast out the slave-woman and her son.
15. God was to bless his friends and curse his foes.
16. He was to go to his Fathers in peace. He died aged 175.

His Natural Seed.

1. They were to be Abraham's seed.
2. A great nation,
3. Numerous as the dust, etc.
4. They should inherit the land of Judea.
5. Should descend from him by Isaac, not Ishmael.
6. Should be enslaved to the Egyptians.
7. Rescued from their thralldom there.
8. God would punish their oppressors.
9. And as Abraham's God, be their God forever.

The Spiritual Seed.

The reader will observe it was promised the Patriarch that he should be the father, not only of one great nation (the Jews) but of many, even all the nations of the earth. He, therefore, had a natural and spiritual seed—one by flesh, and another by faith. The former, as we have seen, typical of the latter—the Jews of Christians. All the temporal promises made to the typical seed were of course to be fulfilled spiritually to the antitypical seed; who were to become,

1. Abraham's seed by faith and to heir the world.
2. A great nation under Messiah.
3. Numerous as the dust, and stars, and sand.
4. The heirs of the heavenly Canaan.
5. Enslaved in spiritual Egypt.

6. Rescued from their thralldom there.
7. Their enemies punished.
8. God would be their God forever.

All these documents lay on the face of Scripture—first—

1. In the shape of promises.
2. Then as a covenant sealed with blood.
3. Confirmed by the oath of God.
4. And the memory of them, as transactions which had taken place between God and Abraham, perpetuated by the rite of circumcision.

Now, which of all these promises, either to himself or his seed, by faith or flesh have failed? Did not God give to him a son by Sarah? Though, to try the faith of the parents, the fulfillment was deferred, till the fact itself made both of them smile, did it fail? Did not God, by said son, make of the Patriarch a great nation? Did not he bring kings out of him, both Jewish, Arabic, and Idumean? Did not God bless him and make him a blessing both to his own nation and others, when he made him the father of Moses and Jesus Christ our Lord? Has not Abraham by the latter become the father of many nations? Has not God cursed Edom and Egypt, Moab and Ammon, Tyre and Zidon, and even Nineveh and Babylon, who cursed the Jews? Has not the God of Abraham been their God ever since the days of the Patriarch? Did not Abraham, at one hundred and seventy-five years, go in peace to his Fathers in a good old age—buried by his sons, Isaac and Ishmael? And has not God Almighty made him a great name in the earth? What constitutes a truly great name? I answer, the possession of all those excellent qualities, and the performance of those private and public deeds that *win for us the esteem of God and men*. This is true greatness. Who, then, among the sons of men, ever was, is, or shall be greater or more esteemed by all the good than Abraham?

At the bidding of the Almighty he left behind him his native land, and all that men hold dear in that land, and heroically set out for a country, of the location and geography of which he was wholly ignorant. There he wandered a pilgrim and stranger trusting in the divine promise. When Canaan was promised to his seed he doubted not; when a son was announced he accepted the announcement; when the Most High signified that his progeny should be as the stars, the dust, and the sand, his faith faltered not; when called to offer up his only son Isaac, he bowed in glorious acquiescence, and

by obedience won with God and man a name and fame lasting as eternity. The esteem in which he was held of God is seen in this, that God called him friend—"my friend Abraham!" All true christians delight to call him father; and in the greatest nation on earth, England, there are, I vouch for it, this day a greater number of Abrahams than were ever found at any one time among the Jews in the palmiest days of their nationality. Abraham, Isaac, Jacob, Sarah, Rachel, and Rebekah, are household terms, the family names of almost all England.

Touching the promises relative to his natural progeny. Did they not go down to Egypt? Were they not in view of the prophecy ordered to go thither? Were they not enslaved and made the vassals of the monarch there? Were they not afflicted beyond endurance? Were they not in accordance with the promise rescued with a mighty hand and an outstretched arm? Were they not nationalized by acts both on their own part and God's, that have, as the prophet says, made them "a nation terrible from the beginning?" Can the fate of Pharaoh, Egypt, and the Egyptians ever be forgotten? Did not Israel receive the promised inheritance? Did they not dwell fifteen centuries there? Were they not a great nation there? Were they not as the dust, the stars, and the sand? Does not their fame excel that of the Empire—Assyrian, Persian, Greek, or Roman?

As for his seed by faith—Christians: Do they not form the grandest populations, and sway the fortunes of the greatest nations on earth? Are they not as the dust, the stars, and the sand by the sea-shore, innumerable? Have they not been enslaved by spiritual Babylon and Egypt in their vassalage to the Roman Empire in all its forms—pagan, barbaric, popish, and inquisitorial? Have they not been redeemed by judgments on the papacy the most astonishing? Has not God cursed him that curses them, and has he not blessed England and America who have blessed them? Not a word of all that God either promised or prophecied has failed. All his imperial enemies shall expire amid the devouring fires and flames of internecine war. As Moses said, "So perish all thine enemies, O Lord!"

Touching both Jews and Christians. Within the purview of all eyes there they stand—the former the weakest, the latter the most powerful of people. Are they not two amazing monuments, one erect and one in ruins—two every where missionary witnesses to the inflexible fidelity of the covenant-keeping God and the truth both of his threatenings and promises? Dare we deny their existence?

Can we confute their history? Their "foot-prints on the sands of time" are too distinctly marked by commemorative institutions ever to be obliterated.

It would be gratuitous and improper to precipitate upon our page all the prophecies relative to Israel as a people. By an unconditional covenant the God of Abraham is their God forever. They have often broken the covenant, but he never. He is a covenant-keeping God, and will never give them wholly up. "I will make an end of all nations, O Jacob, but I will never make an end of thee."—*Jer.* The term "Jacob" here includes of course the spiritual as well as the natural seed—Christians as well as Jews. The two will rule the world.

The Law as administered at the temple being glorious and fascinating, it was to be feared that the people of God might be bewitched, and substitute its resplendent but outward ordinances for inward faith and holiness; and, therefore, they were duly informed by their prophets of the coming of the Messiah, of the new covenant which God would make with them by him, and of the removal of the expensive and unprofitable services of their typical economy.

I will quote only the Scripture relative to the New Covenant: those that foretell the denationalization of Israel, and those that indicate their preservation in their present state of dispersion.

At almost equal intervals from Moses and our Lord Jesus Christ—between these two illustrious names arose the prophet Jeremiah. By this sensitive but grand man the Almighty was pleased to announce a change in the national constitution or covenant—thus:

"Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant which I made with their fathers when I took them by the hand to lead them out of Egypt; for they abode not in my covenant and I regarded them not, saith the Lord. But this is the covenant which I will make with them after those days, saith the Lord. I will put my law in their inward parts, and write them in their hearts; and I will be their God and they shall be my people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for they shall know me, from the least to the greatest of them, for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more."—*Jer.* 31 c.

In this new covenant the offering of the body of our Lord Jesus

Christ once for all was to take the place of the ceremonial, and the Holy Spirit the place of the Law.

This covenant was intended to exalt the people of God from their then state of vassalage to the Law to a state of adoption and the liberty of the sons of God. But they were so fascinated with their original economy and the splendor of its ceremonial, that when the Messiah came they were unable to understand the change he proposed, and in their blindness slew him as a blasphemer. What a nation they might have become! Was it wonderful that the Lord wept over the blindness of the capital?

Their denationalization and dispersion had been most perspicuously foretold, even by Moses, fifteen centuries before it occurred. He says—"The Lord shall scatter thee among all people from the one end of the earth even unto the other."—*Danl.* 9 c.

That, however, they were to be for some great purpose preserved in their long dispersion, as a distinct people, such as we see them, and afterward in the latter day restored to their ancient domain, is pre-signified with equal clearness by their prophets. Hosea says—"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter day."—*Hosea* 3 c.

The New Covenant has gone into operation, the typical Institution has been forever removed, the city is overthrown, the temple burned, Israel is a byword among all nations. In their city, once the joy of the whole earth, there is nothing for them but mourning, lamentation and woe.

There is not, perhaps, a scene in the whole life of the great Napoleon in which the heart sympathises more powerfully than his visit to Malmaison, after his defeat at Waterloo. What a change! Josephine, his good angel, Josephine was fled, was numbered with the dead, and slept tranquilly her last sleep in the neighboring church.—With her had departed, as a vision of the morning, the courtly gaiety, the military gallantry, the Parisian beauty and imperial fashion of that renowned residence. While he all alone sauntered through its still and lonely halls, what huge desolation must have bowed his great but not wholly insensible heart.

Could the ancient heroes be awaked; could Shalmanezar, who captured the ten tribes, be made to stand to-day on the site of his former palace in Nineveh; could the king of Babylon, who de-

stroyed Jerusalem, now behold the desolation that covers the scene of his imperial revelries; could Cyrus awake in Lydia; Alexander in Persepolis; Titus in Jerusalem, or Cæsar in Rome; or could all of them be made to traverse the domain of their several empires, would not the change sicken even their hearts? "Thus passes the glory of the world away."

Josephus says of certain of the citizens of Jerusalem, "I suppose that had the Romans made any longer delay in coming against these villains, that the city would either have been swallowed up by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the country of Sodom perished by; for it had brought forth a generation of men much more atheistical than were those who suffered such punishments; for by their madness it was that all the people came to be destroyed."—*Jos. Wars*, b. 5, c. 13.

"Those who perished during the whole siege were (1,100,000) eleven hundred thousand—the greater part of whom, indeed, were of the same nation, (Jews,) but not belonging to the city itself."—*Jos., ib.*

Again: "thus was Jerusalem taken in the second year of the reign of Vespasian, on the 8th day of the month Elul. It had been taken five times before."—*Jos., ib.*

The desolation now spread over the once populous East is mournfully described by Mr. Volney, who anxiously inquires: "Whence proceed such fatal revolutions?"

The true answer to Mr. Volney's interrogatory is perhaps simply this: The fatal revolutions which excited the traveler's astonishment, have certainly sprung from a reckless disregard on the part of mankind to their own highest interests—their political and religious rights—their inattention to, and ignorance of the divine and human governments—religion and society—the church and the state. Men have heretofore treated these their highest interests as if they were the property of kings and priests only.

Though the Most High has, by *types*, *symbols*, and *prophecy*, established beyond contradiction the divine authenticity or inspiration of the Bible, yet he has not thereby exhausted his resources of external proof, but added to all these various arguments derived from the *Promises*, *Threatenings*, and *commemorative Institutions* which belong as a part of it, to the revealed system.

As for their *human* authenticity, the names of the persons to whom the Most High dictated its several parts, that is to be tested by the

same literary and historical canons by which the authenticity of other ancient oracles—the writings of Plato, Cæsar, Tully, and so forth, are to be tested. On this subject see Bishops McIlvane and Wilson's *Evid. of Ch.*

By the types, then, of those doctrines which God loves and teaches—regeneration, transition, organization, redemption and salvation; by the symbols of those things which he hates—the empire and its idolatry; by prophecy which sheds light on both; by the monuments of his wisdom and prudence; the vengeance with which he threatens the wicked, and the promises by which he animates and cheers the righteous, and history which realizes the truth of all, we are shut up to the faith of the Holy Bible.

These are the great outward features of divine revelation; but its inward character, its power of moral analysis, generalization and individualization, its power of making a man known to himself—what he is, to what class he morally belongs, and what vanity there is in the peculiar qualities of mind or body in which he prides himself, who can describe or estimate? To know for himself and not another, whether the Bible is of God, a man must read it.

So we repeat that types have reference to persons and things in the church; symbols to persons and things in the empire, and prophecy to both; promises to the one; threatenings to the other, and commemorative institutions to all, and the whole system of proof to the Spirit of God who gave it; breathed into it the breath of life, endowed it with significance, and inspired it with eloquence to presignify, prefigure, and predict the affairs both of Israel and the empire.

May we not ask, if things are not as we argue, how has it occurred that the history of the empire and the church has been evolved in such perfect conformity to the types and symbols?

CHAP. XXXI.

Death of Christ.

The Passover-Lamb and other Piacular Victims—Jehovah on the Smit-ten Rock—The Mercy Seat Sprinkled with Blood—Types of the Propitiatory, Voluntary, and Violent Death of the Messiah.

WE now pass from the things of omniscience to those of omnipotence—from the Old Testament to the New—from the truth of the Bible to the truth of the Messiahship—from our first to our second proposition, viz.:

"Is Jesus, the Messiah, the Son of God?"

To this I answer in the terms of my second proposition. Thus:

"*The New Testament proves its own divine authenticity by proving that Jesus is the Christ, the Son of the living God.*"

Here we exchange types and symbols for facts and testimony relative to the above great question.

It is not necessary to our argument to enumerate all the prophecies of the Old Testament relative to the Messiah personally, but only certain fundamental ones, which form the basis of the argument, and indeed the characteristic basis of the Jewish Messiahship. To pass these would be to negative my proposition, and disclose an absolute want of power properly to estimate the comparative value of the several elements of proof in the Great Demonstration by the Spirit of God.

The characteristic basis of the Jewish Messiahship, or the miracles which were to be wrought on the person of the Messiah at his first coming.

1. "Behold, a virgin shall conceive and bring forth a son; and they shall call his name Emmanuel."—*Isa.* The Messiah then, was to be an Incarnation.

2. "They shall all be taught of God."—*Is.* 54 c. This refers to Christ's recognizance by the Almighty at his inauguration as the ambassador of God to Israel in the days of John the Baptist.

3. "There be some standing here that shall not taste of death till they see the Kingdom of God come with power." This was prophesied by the Lord, and is of course a Jewish prediction, having reference to the Transfiguration of the Lord's person.

4. "He was to be led as a lamb to the slaughter."—*Is.* 54 c. This speaks of his death and the manner of it.

5. "Thou wilt not leave my soul in hades, nor suffer thy holy one to see corruption."—*Psl.* 16. The Jewish Messiah was to rise from the dead.

6. "Thou hast ascended upon high."—*Psl.* 68. He was to ascend to heaven.

7. "Sit thou at my right hand until I make thy foes thy footstool."—*Psl.* 110. This has reference to the glorification of Christ in heaven.

These seven miracles which were to be wrought on the person of the Jewish Messiah, were never predicated nor predicted of any other man; yet just on the great history to which they point, the Lord Jesus erects his claims to the Messiahship. He is personally the complement of them all. Thus:

1. His Incarnation.
2. His Inauguration.
3. His Transfiguration.
4. His Crucifixion.
5. His Resurrection.
6. His Ascension.
7. His Glorification.

In treating of these seven miracles wrought on the person of the Lord Jesus, I begin with his crucifixion, because of them all I think it is the one whose certainty is least likely to be called in question by the reader.

①. Was the Messiah to die?

I answer in the affirmative. Because, first a cordon of sacrificial animals reaching from Adam to the epoch of Christ—the bloody memoranda of the fall of man, and the symbols of an approximating redemption pointed with unerring directness to the death of the Messiah.

2. In the cases of Isaac and Jonas we have clearly presignified the death, burial, and resurrection of Christ.

3. The language of the literal prophecy on the point can not well be misapprehended. "He was led as a lamb to the slaughter."—*Is.* 54 c.

4. "In the 40th Psl. the Messiah says: "Burnt-offering and sin-offering thou didst not require, then said I—Lo! I come in the volume of the book it is written of me; to do thy will, O God, I take delight."

5. The Messiah, the apostle says, "was through death to destroy death and him that had the power of death." "It (the seed of wo-

man) shall bruise thy head," etc., etc. We conclude, therefore, that the Messiah was to die.

2d. Was the death of the Messiah to be marked by any peculiarity in its attendant circumstances?

I answer that, according to the ancient oracles, the circumstances attending his death were to be exceedingly peculiar.

Touching it, no man's reason would dissent from a statement of it so palpable as the following; that it was, like the death of every other man, to be one of two cases; that it was to be either *voluntary* or *violent*; with his consent or without it; yet the prophecies concerning his death would not meet their complement in any death that was either voluntary or violent alone. In fact, it was to occur under the antithesis of both these opposite forces, as the following pairs of contradictories show:

1. Messiah was to be "cut off" (violently) but not for himself.—*Daniel* 9 c.

2. "Lo! I come (voluntarily) to do thy will, O God," etc.—*Psl.* 40.

1. "He was (violently) cut off out of the land of the living."—*Is.* 54.

2. When he shall (voluntarily) have made his soul an offering for sin.—*Is.* 54.

1. "He was bruised (violently) for our sins."—*Ib.*

2. "Surely he has (voluntarily) borne our iniquities."—*Ib.*

1. He was (violently) oppressed and afflicted.—*Ib.*

2. Yet he (voluntarily) opened not his mouth.—*Ib.*

1. He was to be justified and condemned.—*Ib.*

2. Acquitted and slain.

Here, then, is a prophetic puzzle—an enigma which, without the facts of history, all the men on earth could not solve. In this conflict of opposite moral forces under which the Messiah was to die, we naturally inquire, Was he to lay violent hands on himself? Or was he voluntarily to surrender himself into the hands of an assassin? Or was the nation to be untrue to its own highest interests, and after waiting for him fifteen centuries, kill him when he came? Surely this is a complication that history itself can not unravel.

Yet, strange to tell, in these conflicting prophecies we but read the death of our Lord Jesus Christ and its attendant circumstance, as described by the Evangelists.

On his side all was *voluntary*. He says: "No man taketh my life from me; I lay it down of myself." Again: "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." "I give my flesh for the life of the world."

On the side of the Jews and Romans all was violence. "And when Pilate saw that he could not prevail, but that rather a tumult was made, he gave sentence that it should be as they required. He delivered Jesus to their will; and when they came to the place called Calvary, they crucified him, and the malefactors (thieves) the one on the right hand and the other on the left."—*Luke* 23 c. In this way the complications of prophecy are solved by the death of Jesus.

Messiah's Trial.—Offenders are tried and, if found guilty, condemned before they are executed. For some reason, the Messiah of prophecy was to be publicly tried; but again, his trial and its attendant circumstances are enunciated by the prophets in a manner as enigmatical as his death.

Because "he had done no violence," he was to be acquitted.

And again, for some other reason or pretext, "his judgment" (of innocence) "was to be taken away," and he was to be "numbered with transgressors."—*Is.* 54.

So that while the Jewish Messiah was to die under the antithesis of two opposite moral forces, he was first to be acquitted and condemned under the discordant judgment of two distinct courts—the civil and the ecclesiastical.

These conditions of the prophetic Messiahship wear the air of evident contradictoriness, and yet they are fully met in the trial of our Lord Jesus Christ, who was successively arraigned before the Roman and Jewish courts—in the first for *sedition*, and in the second for *blasphemy*. When he stood at the bar of Pilate, he was charged on a civil offense and acquitted. The governor dismissed the case with these words: "I find no fault in him." And afterward he publicly washed his hands of the matter, saying: "I am innocent of the blood of this just person; see you to it."—*Luke* 23 c. In the spiritual court, before the Jewish high priest, he was tried for a spiritual offense—blasphemy; and condemned there because he said he was the Son of God.

Here, then, our Lord had two trials in two distinct courts; adjudged both innocent and guilty; and condemned and acquitted under the clashing judgments of the priest and the magistrate. The conditions of prophecy, then, are here fairly met, and their complications solved.

There are other complicated tests of the Messiahship in the prophetic text, that must forever have remained unexplained unless illuminated by the lights of the evangelical history; for instance:

1. He was to make his death with the wicked, but with the rich man was to be his tomb.

2. God was to bruise him, yet the good cause was to prosper in his hand.

3. He was to die for our transgressions yet no guile was to be found in his mouth.

4. He was to offer his soul unto death, yet he was to see a seed that should celebrate his praises.

5. Though numbered with transgressors, he was to make intercession for them.

6. Though weak and slain, God was to divide him a portion with the strong ones of the earth—the powers and dominations, the kings and imperial dignitaries of the world, all which is verified and made fact in the history of Christ and Christianity.

May we not here reason a little, and say that these complications in the trial and death of the Messiah were foreshown because they were foreknown, and predicted in order that his claims might stand out in bolder relief before the world, and that but for these ends, said complications would not have been recorded?

Of the Sacrificial Element in the Death of Christ.—Every sacrificial death was violent, but every violent death was not sacrificial. The Messiah might therefore have been set forth in Scripture as the subject of a violent death without its being sacrificial. But this is not the case. The apostles and the prophets concur in affirming that the Lord's death was piacular, and I need not quote their testimony in its particulars.

The following is an improved rendering of the Hebrew text of Leviticus 17 c. 11, by Mr. Fairbairn.

“For the soul of the flesh is in the blood, and I have given it to you upon the altar to atone for your souls, for the blood atones through the soul.”—*Lev.* 17 c. 11.

He says “The full and correct import of the passage is to the following effect—you must not eat the blood, because God has appointed it as the means of atonement for your sins. But it is the means of atonement as the bearer of the soul. It is not, therefore, the matter of the blood that atones, but the *soul or life that resides in it*; so that the soul (or life in the blood) of the offered victim, atones for the soul (or life) of the man who offers it.”

Man's soul or life, through sin, has been forfeited to God, and as a debt due to his justice, it should in right be rendered back to him who gave it. This involves the death of the transgressor. But God, in the institution of sacrifice, provides a way of escape, and takes the soul or life of a beast for the soul or life of the transgressor.

Its life-blood is offered upon the altar in room and stead of that higher or guilty life-blood due to divine justice by the sinner. A life that had not been forfeited by sin, was thus accepted in room of one that had.

But the life of a beast was a very inadequate substitute for the life of a man. It was therefore only for the time being. It was provisional till Christ, in whose blood a life was carried that was altogether precious, pure, and holy. This life-blood alone atoned, expiated, and propitiated.

"Perhaps the Christian volume is the theme;
How guiltless blood for guilty man was shed;
And he who bore in heaven the second name,
Had not on earth whereon to lay his head."

As a Jewish prophet, concurring in all things with all who went before him, our Lord would naturally be expected, if he spoke of himself at all, to speak of his death, and of its sacrificial characteristic in particular, for, of this subject, the law and the prophets were full to repletion.

Did the violent death which he suffered come upon him unawares? Or did he speak of it and its sacrificial element antecedently to its occurrence?

He not only spoke of it as such before its occurrence, but spoke of it on divers occasions and under various phases—literally, as to be accomplished at Jerusalem, typically, as the temple of his body which the Jews would destroy, and figuratively, as a grain of corn to be sown into the earth, and afterward to bring forth much fruit; finally, as a supper, to be eaten in all ages in memory of it as such—the bread his body and the wine his blood.

When we follow the Lord from his seizure by the rude soldiery to his sepulture in Joseph's new tomb, we are surprised at the seeming hair-breadth escapes, and the probabilities in the case that facts will fail to fill up the measure of the prophecy. How certainly he seemed to have escaped both condemnation and death, when adjudicated innocent, and dismissed in the court of Pilate, and even in the court of the High Priest, when no two witnesses could agree in their testimony against him! Being on the cross and while alive, how wondrous that though railed at by the thief on the one hand, he should successfully make "intercession for the transgressor" on the other! And when dead, how like an accident that the soldier who brake the legs of both thieves should not break his, but pierce his heart with a spear. "It was written "A bone of him shall not be

broken." Finally, as one executed with thieves how strange that he did not share with them a thief's grave! But again it was written, "He made his death with the wicked, but with the rich man was his tomb."—*Lowth's Trans.*

Now the perfect coincidence of all these facts with prophecy was either incidental or it was not. If it was, then we have to account for an incidental series more marvelous than miracle itself; but if it was foreshown, if the coincidence was predicted, then the argument in behalf of Jesus being the Christ is as perfect as any argument of the kind could be; and in the predictions of the Jewish Messiah's trial, condemnation and death, we have portrayed the trial, condemnation and death of Jesus our Lord.

Touching the fact itself, his death, that the illustrious sufferer died, we have, besides the testimony of Josephus and two Roman historians, also that of the Apostles, the female disciples, his mother, and other women, the populace of the city, the scribes who mocked him, the pharisees who derided him on the cross, the Sadducees who condemned him, the centurion of the band who guarded and executed him, and finally Joseph, of Arimathea, who buried him in his own new tomb wherein no man before had been laid.

The death of Jesus may be called the mother of miracles. It works such marvels on earth that it may of itself alone be said to prove the Messiahship of our Lord.

1. It arrests the further effusion of sacrificial blood wherever it comes.

2. It vindicates the divine government as being at once just and merciful.

3. It kills despair and inspires hope.

4. It cancels the sins of all who believe.

5. It blesses them with the holy spirit.

6. It cancels the sins of a former economy.

7. It cancels the sins of the world.

8. It purges all believing consciences.

9. Reinstates us in the heavenly communion.

10. Reconciles the men of all nations first to God, and afterward to one another.

11. Though occurring contrary to all human law, yet it magnifies the divine law and makes it honorable.

12. It fills the church with penitential tears, and heaven with hal-lujahs.

While, then, the Paraisaical law of death—"Dust thou art and

unto dust shalt thou return,"—is unceasingly repeating itself in the world, and echoing along the ages the Fall of man, the death of Christ is also reproducing itself in every soul that is saved, and resounding along the centuries the heroic act of righteousness, by which man is to be restored to life and reinstated in the heavenly communion.

That there should be, as in the heading to this chapter, types indicative not only of the propitiatory nature of Christ's death, but of the violent and the voluntary forces by which it was brought about, is truly marvelous. Jehovah descended voluntarily to the Rock which was to be smitten. Christ was voluntarily incarnated that he might be offered in sacrifice; so that by the types, as well as by the prophecies, his death was to be both violent and voluntary. "This is he who came by water and by blood; not by water only, but by blood also."—1 *John*. Not by the water of the smitten rock only, but also by the blood of the sprinkled mercy-seat—*Rom.* 3 c.; not by the free gift of the Holy Spirit only, but also by the remission of all our sins.

Ought it not to be sacredly remembered by all who serve God in the gospel that "the cross of Christ" is that power which is to "slay" the natural "enmity" of the sinner's heart to God and to his Law? With what holy reverence, then, ought Christ and him crucified to be preached to the world! What solemn themes are these! Ought they not to be bathed in "many tears" by him whose sacred office it is to announce them?

Perhaps I might with propriety challenge the logicians of the world to adduce in behalf of any other proposition a more potent argument than Christ's death is of the divinity of his mission.

When the ancient potentates, the famous rulers of the civilized world died, the heavens and earth went into mourning for them. The Most High said to the king of Egypt, "When I shall put thee out, I will cover the heavens and make the stars thereof dark; I will cover the sun with a cloud, and the stars shall not give their light, and the bright lights of heaven I will make dark over thee."—*Ez.* 32 c.

When the king of Assyria was overthrown, Hell was moved at his approach. "The stars and constellations of heaven withheld their light. The sun was darkened in his going down, and the moon refrained from shining."—*Isa.*

The day on which Napoleon died was a dreadful day on St. Helena. The heavens were clothed in darkness, and a storm of thunder and

lightning, wind and rain raged with such fury on the island that in many places scarce a shrub was left standing. Every thing was swept away by the dreadful funeral tempest of the warlike emperor.

It was foretold by the Spirit of God that on the day of the Messiah's death, which death was to take place before the overthrow of Jerusalem, "the sun should be turned into darkness and the moon into blood. Accordingly, at the crucifixion, Christ, being the great representative of all sinners, was treated as such. And there was darkness over all the land from the sixth to the ninth hour. And about the ninth hour, Jesus cried with a loud voice, "*Eli, Eli, lama sabachthani*—my God, my God, why hast thou forsaken me; and when he had cried again, he yielded up the ghost."

And behold the vail of the temple—the symbol of our separation from the heavenly communion—was rent in twain from the top to the bottom. And the earth did quake and the rocks were rent, and the graves were opened.—*Mat.* 27 c. And all the people, and his acquaintances, and the women, who stood afar off, saw these things, and smote their breasts; and the Centurion said, surely this was the Son of God. Such were the signs that marked the great expiation.

Rest, mighty sufferer, rest; thy works shall follow thee; in the blood which thou hast so freely shed shall the hearts of redeemed millions be washed; many shall be blessed in thee, and many shall call thee blessed. Arise, mighty conqueror, arise; the morning dawns; and thy God and all good angels wait to embrace thee.

Since the perfect conformity of Jesus' death and its circumstances to the enigmatical voice of prophecy, proves him to be the Messiah, then, when the Scriptures predict that Messiah was to rise from the dead, they make the non-resurrection of Jesus a moral impossibility. So the Apostle Peter reasons. He says that Jesus having been delivered up to death by the determinate counsel and foreknowledge of God, they (the Jews) had by wicked hands (the Romans) crucified and slain; but that God had raised him up, having loosed the pains of death, because it was impossible he should be holden of it, for this reason, namely, that David spake concerning him—"Thou wilt not leave my soul in hades, nor suffer thy holy one to see corruption."—*Psl.* 16. The oracles of God being true, and these having predicted the resurrection of the Messiah, it behooves the advocates of Infidelity to show how the non-resurrection of Jesus our Lord, as the Messiah, was possible. We affirm, then, not only that he rose, but, with Peter, Jesus being the Messiah, — *it was impossible but that he should rise.*

CHAP. XXXII.

*The Resurrection of Christ.**The first fruits—Isaac, Jonah—Types of the Resurrection.**"The Lord has risen indeed."—Luke.*

THIS is the greatest fact in history.

To God all things are ever present. Past and future have, as we have seen, the same relation to him as the present. "He sees the end from the beginning." So that as the good of his creatures, the success of his cause, or the arts of his enemies require, he may cause his ministers, the apostles and prophets, with equal propriety to deliver his testimony to events either antecedently or subsequently to their occurrence.

If, however, the facts predicted, like those on which the Messiahship is erected, are of great public importance, vitally affecting the well-being of society; if like them they are to be evidenced by the testimony of special witnesses chosen for the purpose; and if men have, for their faith in the events predicted, to lean more on those who see them than on those who predict them, that is on the apostles rather than on the prophets, then we naturally expect that heaven will economize in prophecy, as in other matters, and foretell no more of an event than was necessary to show, after it had transpired, that God had foreseen it, and had brought to pass by his power, what he had foreshown by his foreknowledge.

Again, we may with equal propriety expect that in revelation manner as well as matter will be a subject of respect and consideration; and that the event will be looked at under an aspect that will not interfere with the order of society, or the freedom of the human mind. The resurrection of our Lord and Master is treated in this manner. The prophets say no more of it than is necessary to make us perceive that it was foreseen of heaven, and they look at it through a vail which nothing but the event can remove. Thus by the scantiness of their matter and the obscurity of their manner they throw us chiefly for our faith on the testimony of the apostles, the witnesses of the event. The few prophecies relative to the resurrection of the Messiah, are delivered on a method that absolutely precludes the possibility of them interfering with the tranquillity of society or human freedom—the freedom of individual mind.

Every thinking mind must perceive that the law of our common humanity is *sin*; that our universal destiny is *death*. Sin and death

are right in the eye of every man; on their reign no man can shut his eyes. Now we may suppose that these two evils form the great and primordial laws of the divine government, and that, as physical intelligences we are brought upon the carpet merely to *sin*, to look about us, and to *die*. From all that we see this may be the case, but from all that we believe it is impossible it should be the case. According to the Holy Scriptures, therefore, sin and death by Adam are but two parts of an entire system, the other two parts of which are righteousness and life by Jesus Christ. The whole stands thus:

1. Sin and death by Adam.
2. Righteousness and life by Christ.

Were we not subject to sin and death we should know that the fall of man was a myth or fable; but with these evils everywhere infecting our nature, how marvelous is that folly that treats them as such.

Justice is the basis of true character, and in a revelation coming from God we naturally expect it to embrace his attribute of justice. But justice without mercy, or mercy without justice, equally fall short of perfection in any character. In christianity, therefore, the justice by which we die and the mercy by which we are again made alive, are sweetly harmonized in the death of Jesus Christ our Lord. The revealed system in all its complicity is made in its ascending and descending phases to turn on mercy and justice. But for the system of justice the system of mercy could not have shone forth with its natural splendor and prominence, and but for exhibiting in its splendor and prominence the divine mercy, the system of justice would not have been introduced. Again, but for the great system of justice and mercy of which christianity is a part, the character of the Divinity could not have been developed, and but for developing that, the grand system of which christianity is a part, would never have been organized. Therefore the development of the divine character, though the last thing evolved, is the first thing designed.

Since among the various elements of the revealed system as above, the resurrection of Christ is the grand contingent, the main problem, the chief thing to be proved, we may reason a little upon it, and before placing on our pages the evidences of the fact, ask the following questions:

1. Since *sin* and *death* are the two great evils that infect humanity, and cut us off from all hope, are the death and resurrection of Christ the only facts suited to cancel them?

2. If not the only means are they best?
3. And if not the best, are they worst?
4. If not, are they indifferent, neither the best nor the worst?
5. Can the reader improve them?
6. Can they be exchanged for a better?
7. Can they be superseded by the best?

If then the reader is dissatisfied with the means provided by Christianity for the extinction of sin and death, will he please ponder over the above seven interrogatories, and make up an independent judgment for himself in the case? If Christianity is true, it is, as one says, tremendously true.

In the work of Adam and the work of Christ we have the genesis and regeneration—the generative and regenerative elements of the revealed system. And the key to the truth and authority of the whole is the resurrection of the Messiah. That being proved true, all is proved true. It is the pivot on which all turns, as St. Paul says: “If Christ is not risen from the dead, then is our preaching vain, and your faith is also vain; ye are yet in your sins.”

Christ Jesus, our Lord, says: “I lay down my life that I may take it again.” As, then, the necessary is for the contingent, and not the contingent for the necessary—as the premises is for the conclusion, and not the conclusion for the premises, it follows that but for his death, Christ could not have arisen from the dead, and but for rising from the dead he would not voluntarily have died. He died then that he might rise again, and therefore, his resurrection, though last in the order of time, was first in the order of design.

Appealing then first to the prophets for their notes of the Messiah's resurrection, we commence with him who has been styled the evangelical prophet—Isaiah.

Isaiah's Report.—Looking forward by the Spirit which inspired him, to the days of the Lord Jesus and the infidel Jews, he asks, “Who has believed our report?” He then introduces that report; in which, after detailing the particulars of the Messiah's rejection by the nation, his sympathies with the afflicted, his sufferings, trial, condemnation, death, and burial, he concludes thus, viz.:

“When he shall have made his soul an offering for sin, he shall see a seed that shall celebrate his praises, and the pleasure of the Lord shall prosper in his hand.”—*Lowth's Trans.*

When men give up their spirits to death they usually, nay, uniformly see their seed no more; no more do they hear their praises resounded through the earth; they see no more the travail of their

soul; they share no more a part of aught that is done on earth. But here is a case *extra*, in which it was to be altogether different. From which we conclude that Messiah could meet these conditions only by rising from the dead.

David's Report.—"I have set the Lord always before me; because he is at my right hand I shall not be moved. Therefore, my heart is glad and my glory rejoices: my flesh also shall rest in hope that thou wilt not leave my soul in hades, nor suffer thy holy one to see corruption. Thou wilt show me the path of life; in thy presence is fullness of joy, and at thy right hand are pleasures forever more."—*Psal.* 16.

This grand prophecy touching the escape of the Messiah, soul and body, from the power of death, being spoken by David, does, for reasons which I have already touched, half reveal and half conceal the great truth couched in it. But we know that David's history, in either his life or death, meets not the conditions of these lofty predictions. On this glorious prophecy we shall hear comment immediately the sweet lips of Messianic inspiration.

Again David says, in the second *Psalms*, or rather the Messiah is represented as saying—"Jehovah has said unto me, Thou art mine only son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel. Be wise now, therefore, O ye kings? be instructed, ye judges of the earth! serve the Lord with fear and rejoice with trembling. Kiss ye the son, lest he be angry and ye perish from the way; when his wrath is kindled but a little blessed are all they that put their trust in him."—*Psal.* 2.

In the Apocalypse, Christ, because he was the first fruits of the general resurrection, is called the "first-born from the dead." Here the transparency of the figure is such, that the literal shines through it and can not be hid or misunderstood. In the second psalm it is precisely so; the Messiah, though veiled, like a "lily dipped in wine," or gold in gossamer, or Parthenope in gauze, shines in every sentence.

That the Messiah, when he says on the day he was "begotten," I will declare the decree; Jehovah said unto me, "thou art mine only son, this day have I begotten thee," can have reference to any day but that of his resurrection, it would be improper to imagine.

But we advance from prophecy to the testimony of the apostles.]

Peter's Report.—The testimony of this witness was delivered on the memorable day of Pentecost. It is a commentary on the report of the Psalmist which we have just placed before the reader, and it is as striking and beautiful as it is natural and forcible. "Men and brethren," said he to his countrymen, "let me speak freely to you of the Patriarch David, that he is both dead and buried and his sepulcher is with us to this day; therefore, being a prophet and knowing that God had sworn to him with an oath, that of the fruit of his loins according to the flesh, he would raise up the Messiah to sit on his throne; he, seeing this before, spake of the resurrection of the Messiah, that his soul was not left in the unseen world neither did his flesh see corruption. This Jesus has God raised up whereof all we are witnesses; therefore, being by the right hand of God, and having received of God the Father, the Holy Spirit, he has sent forth that which ye now see and hear. For David is not ascended into the heavens; but he saith himself, 'The Lord said unto my Lord, sit thou at my right hand until I make thy foes thy footstool.' Therefore, let all the house of Israel know assuredly that God has made this Jesus whom ye have crucified, both Lord and Christ."

This single appeal to the understanding and consciences of his auditors won over to the side of the new religion three thousand souls in one day! What a vast concession to the truth of Christ's mission and resurrection was thus made in Jerusalem, the city in which he was put to death.

Matthew's Report.—"Then the eleven disciples went away into Gallilee into a mountain where Jesus had appointed, and when they saw him they worshiped him, but some doubted. And Jesus came near to them and said, All power is given to me in heaven and upon the earth; Go ye therefore teach all nations, baptizing them into the name of the Father and of the Son and of the holy Spirit, teaching them to observe all things whatsoever I command you; and lo, I am with you even unto the end of the world. Amen."—*Mat. 28 c.*

That Matthew was an involuntary witness of Christ's resurrection, and that the fact forced itself unexpectedly upon his senses, is evident from this, that, before it occurred, neither he nor any other of the twelve, to whom Christ had spoken concerning it, understood that he was to rise from the dead, or even apprehended what his rising from the dead meant.

Mark's Report.—"Now when Jesus had risen early on the first day of the week, he appeared first to Mary Magdalen, out of whom he had cast seven demons; and she went and told them that had been

with them as they mourned and wept. And when they heard that he was alive and had been seen of her they believed not. After that he appeared to two of them as they walked and went into the country; and they went and told it to the residue: neither believed they them. And afterward he appeared to the Eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart because they believed not them who had seen him after he had arisen. And he said unto them, 'Go ye into all the world and preach the gospel to every creature; he who believeth and is baptized shall be saved, and he who believeth not shall be damned.'—*Mark 17 c.*

Luke's Report.—"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Gallilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulcher, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

"And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And

they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake it, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures? And they arose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

“And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things

must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

"And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

"And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen."

John's Report.—"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation-day; for the sepulcher was nigh at hand.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

"But Mary stood without at the sepulcher weeping: and as she wept she stooped down and looked into the sepulcher, and seeth two angels in white, sitting, the one at the head, and the other the feet,

where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose sins soever ye remit, they are remitted unto them; and whose sins soever ye retain, they are retained.

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Paul's Report.—"Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews: especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion, I lived a Pharisee. And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon, as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins,

and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar."

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not

meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain: but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only, we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."

Christ's Report.—Though Christ came for the Gentiles, he did not come to them. "He was," says the Apostle, "a minister of the circumcision," that is, a Jewish prophet. The Lord himself says—"I am not sent but to the lost sheep of the house of Israel." Since, then, the Redeemer was a Jewish prophet, and sent only to Israel, it behooved him, of course, in all things relative to his resurrection, to speak of it as the other prophet had done. Did he, then, anticipate the great fact and foretell it? Though his resurrection lay both in the prophecies of Isaiah and David, half concealed and half revealed, yet it was a clear and shining doctrine in his teaching; so that, after his death, his very enemies said to Pilate the Governor, "Sir, we remember that this deceiver said, while yet alive, 'After three days I will rise again.' " He anticipated, then, his own resurrection, and spoke of it accordingly. "The Son of man must needs go to Jerusalem and suffer many things of the elders and chief priests, and be killed, and be raised the third day."—*Math.* 16. Again, He says—"Tell the vision to no man until the Son of man is risen from the dead." He referred to the great fact *typically*, when he said to the Jews—"You will destroy this temple, and in three days I will raise it up. He spoke of the temple of his body."—*John* 3 c. Again: *figuratively* he said—"Unless a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—*John* 12 c. Further he said—"As Jonas was three

days and three nights in the stomach of the great fish; so shall the Son of Man be three days and three nights in the heart of the earth." Lastly: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believeth on him might not perish, but have everlasting life."—*John 3 c.*

Thus did our Lord Jesus Christ, *literally, figuratively, typically and symbolically*, discourse of his own resurrection antecedently to his death. To his disciples, who supposed him immortal, and to whom the phrase, "rising from the dead," was unintelligible, he said, before ascending to heaven—"O fools, and slow of heart to believe all that the prophets have written! Ought not the Messiah to have suffered these things and to have entered into his glory? Then opened he their understanding, that they might understand the scripture."

Finally, in the Apocalypse, after his ascension, we have these solemn sayings from his sacred and awful lips; "I am he that liveth and was dead; and behold, I am alive forever more, and have the keys of hell and of death."—*Rev. 1 c.*

In the reports which we have of Christ's several appearances after his resurrection—first to Mary, then to Peter, then to two of the disciples going to Emmaus, to the apostles in the absence of Thomas, and again in his presence, at the lake of Tiberius, in Galilee, in Bethany, and in Jerusalem, all is simple, touching and natural. These reports embody the ignorance and prejudice, the incredulity and perplexity, the hopes and fears, the joys and sorrows of the apostles. "While they believed not for joy and wondered!" Is not this nature herself? If then we make their case our own, and fancy that we see before us, in his proper person, and looking us full in the face, *one*, whom only three days before we saw laid down upon the cross and stretched to its dreadful dimensions, nailed to it, raised between heaven and earth on it, crowned with thorns, bleeding at every pore, and stabbed to the heart, we will naturally sympathize with these men in their perplexity, amazement, and terror, and with them fancy that we see "a spirit."

Again, if we suppose a little leisure given us for reflection, and that as witnesses we are afforded an opportunity calmly to survey the same person with our eyes, handle him with our hands, and hear him with our ears, then, with these proofs of his personality and identity, we are again with these astonished men delighted to realize the fact and to exclaim, "*The Lord is risen indeed!*" With such unconscious naivety is the gospel testimony imbued?

I handle this great subject tremblingly, I confess, not, however, because I think the fate of our religion depends on my poor piece; nor because I think the resurrection still problematical; nor that the awful and eternal interests suspended on it are yet unsettled; nor because the river of sin and death still continues to stream through the race; nor that the problem of humanity is yet unsolved; nor that the designs of the Almighty are still dark and unlovely; nor that we are still without God and without hope in the world; but I tremble lest Satan or his ministers, or what is still more to be deprecated, the ministers of Christ themselves, deceiving and being deceived, should have taught the reader to set lightly by the evidence of the fact, and so have turned him away from the testimony of the holy apostles, on which it was designed by Almighty God, our souls should rest for faith in that fact to some fanciful and mysterious source of belief utterly unrecognized by the source of proof—the “word of God which liveth and abideth forever.”—2 *Pet.* 1 c.

Recurring then to a former train of thoughts—the elements of the revealed system—sin and death, righteousness and life—let me affirm that before the inauguration of the latter two, that is, while only sin and death were in the world, the problem of humanity was unsolved and unsolvable; with the system half concealed, neither angels nor men could, with any certainty, predict the future destiny of mankind, or look upon the broad current of death as it ceaselessly and solemnly flows through the world as being any thing but eternal. If, however, a man will despite the hopefulness and truthfulness of christianity, look upon the dreary waste of humanity with nothing before him but this stream, let him not be surprised if he is startled into amazement by the spectacle. Such a man resembles the fanciful philosopher, who lived and speculated on the celestial system before the discovery of Copernicus, looking up into the starry heavens, with all the lumber of the Ptolemaic system on his confused intellect—cycles, epicycles, and crystalline spheres. Or he is like the ancient geographer, who, lacking the aid of the discoveries of Columbus, projected his rude thoughts on a planisphere; and regarded the regions laid beyond the untried terrors of the Atlantic as being the horrid heritage of

“Gorgons and Hydras dire.”

If we reject the great fact of Christ's resurrection, do the consequences require to be stated? The reports of the prophets and apostles, God's servants respectively in the typical and antitypical departments of the revealed system, are intended to inspire us with faith in

God and his Son Jesus Christ; but for these we could have had no faith; and but for imparting to us faith, they never would have been reported.

Let the reader be hence assured that any religion that makes no provision for the removal of sin and death, the evils that haunt our humanity, falls vastly short of meeting the desperate necessities of our case, and, therefore, can not be of God.

*Reasonings on the evidence for the Resurrection of our Lord and Redeemer.**

The population of the Jewish capital seems to have been, in the days of Jesus our Lord, divided into two principal parties—the Pharisaic and Sadducean—the former somewhat favorable, the latter very hostile to his claims. That both of them, however, entertained the same views of Christ and imagined his enterprise to be political we have sufficient evidence to believe. They fancied the whole to be a conspiracy; that its abettors were revolutionists, whose object was to triumph over all the other parties in the state, abandon allegiance to the emperor, and under Jesus as their leader, put freedom to the hazard of war and assert their liberties with the sword. This view accords with the warlike spirit of the time, the perturbed feelings of the Jewish people, their mistaken notions of the Messianic government and with what we read in the holy Gospels.

Now it was to check the spirit of this enterprise, and in due time extinguish it that the party leaders voted the death of our great Master, whom they looked upon as being the heart of the conspiracy. “We found this man perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Messiah the king.”—*Lu.* 23 c. From the moment Caiaphas delivered his sentiments on the question, “What was to be done for the safety of the state,” the leaders among the Pharisees and Sadducees impelled onward by these false views of Christ’s designs, eagerly sought his death, for they had decided with the High Priest, that it was expedient “that one man should die and not the whole nation perish.”—*Jno.* 18 c. These princes preferring rank and honor with present inglorious ease under foreign masters to the distant and uncertain advantages of a magnani-

*The following reasoning on the resurrection of Christ, was first published in the “Christian Baptist.” Some years after, the author being on a visit to Bethany, his eminent and esteemed brother Campbell read to him reasonings on the same subject by Porteus, Bishop of London, and inquired whether he had seen the piece, on being answered in the negative, he was pleased to say that that of the author greatly excelled that of the Bishop.

mous declaration of the nation's independence, conceived power and pleasure to be the chief good, and trembled lest the Romans should come, and, as their fears expressed it, "destroy this place (the city) and nation," and thus rob them of those temporary goods which formed the objects of their unworthy ambition. It was morally impossible, therefore, that these magnates could have entertained the most distant or most indistinct anticipation of the resurrection of Jesus. That was a matter which their unworthy apprehensions of his aims naturally and entirely concealed from their thoughts.

The views of his followers, the twelve Apostles and others, differed nothing in kind from those of his opponents, the scribes and pharisees. These too were worldly and political; thus his friends like his foes, contemplating his mission under the same mistaken and sordid aspect, were as unable to elevate their thoughts to the spiritual nature of his kingdom, and the great miracle of his resurrection as were his enemies. Both had heard him refer to it, and his disciples in the most perspicuous terms; but his enemies disbelieved it, and the Apostles, imagining him to be immortal, were unable, we are told, to divine "what this rising from the dead should mean." They probably thought it a figure of speech. The fact itself was equally foreign from the expectation of both.

Both parties evidently felt, in the first instance, that his death was an unequivocal confutation of his claims—an event that reflected the greatest discredit on his disciples, and gave weight and importance to the action of those who had slain him. Had both parties, his friends and his enemies, met at the sepulcher early on the third morning, they would have missed the body, but the debate between the two would not have been whether he had arisen from the dead; but only which of the parties had stolen him from the sepulcher.

Touching the disciples; that they would at that instant have charged his enemies with theft is evident from two considerations—*First*, from the easy assent they gave to the hasty suggestions of Mary Magdalene, who told them "They have stolen away the Lord." *Second*, for having in the first instance believed that his enemies had stolen the body, John assigns as a reason and an apology, "that as yet they, the Apostles, knew not that he must arise from the dead." The Apostles then, actually believed the rulers to have stolen the body.

Touching his enemies, what they did antecedently to the resurrection in barricading the door of the tomb, in sealing it with the seal of the state, and in placing a guard over the whole, lest his

disciples should steal him, shows, with sufficient clearness, what they were prepared to believe the moment the body was found to be missing, viz.: that he was stolen. No doubt they were perfectly sincere in believing the Apostles to have stolen the body of the Lord Jesus, that the story of the soldiers about earthquakes and angels was a fable trumped up for the safety of the guards, who had been bribed by the Apostles to let them undisturbedly, for a sum of money, bear away the body in the dark. What then was left the rulers to do but to offer them another bribe to tell what they believed to be the truth—that the disciples had stolen the body. For the sake of the money the soldiers did so.

But suppose the Apostles knew and expected him to arise from the dead. This could not be, for they say expressly that they could not understand "what his rising from the dead should mean." This was hid from their thoughts by the common belief among his disciples that he would never die but abide with them forever. But if they did, why do they say they did not? "they knew not that he must rise from the dead." If they did, why did they so readily assent to the suggestions of Mary? Why, after they had looked into the empty grave, did they consider the ocular demonstration offered them as proof positive of the truth of Mary's report that "they had stolen away the Lord?" Why were they so tardy in believing this great miracle, even when they saw him personally with their own eyes? The truth is they became the involuntary and unexpected witnesses of the event. It was thrust upon both their eyes and heart.

Again. Suppose the rulers believed he would rise from the dead. Then why did they put him to death? If they believed in his resurrection, they must also have anticipated his reappearance in society and the capital to reassert his original claim, with more than original proof—with additional evidence of his resurrection from the dead, on his side. Their bribing the soldiers, and their story of his being stolen by the disciples, could not for one moment have counterbalanced one well attested appearance of the Lord. The truth is, his resurrection, like many other things of God's kingdom, was hid from the thoughts of the Jews, for if they had known it, "they would not," Paul informs us, "have crucified the Lord of Glory."—*1 Cor. 1 c.*

Although, however, some of the magnates of the Jewish nation did not believe in a resurrection at all, yet what the Lord had dropt in their hearing before his death touching his resurrection, foreboded

evil, they imagined, to themselves and the state. They foresaw that if once the followers of Jesus got his dead body into their hands, they might make it the instrument of greater mischief to the nation than it had been when living. They foresaw that one of the reformers might personate Jesus, exhibit himself at a distance, and set up for the Messiah on the grounds of having arisen from the dead. Such an argument would, they foresaw, be irresistible; the Jews would flock to his standard, accessions would be made to the cause of freedom from all quarters of the land, and such accessions too, as nothing but the arm of the imperial government could subdue. The temple and the city would be the bone of contention between the party and the Romans, their own worst fears would be realized, and the second phase of the enterprise issue in consequence more fatal to their "place and nation," than the first under Jesus himself.

"The Pharisees said to Pilate, Sir, we remember that that deceiver said when he was yet alive, 'After three days I will rise again.' Command, therefore, that the sepulcher be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He has arisen from the dead; so the last error shall be worse than the first. Pilate said, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulcher sure, sealing the stone and setting a watch."—*Matt.* 27 c.

On the third day then, the body of Christ was not where it had been laid; and where both parties, his friends and his enemies, expected to find it. If the rulers had it, and the disciples affirmed it was alive, the rulers could have confuted them by exhibiting it dead. Again; if the disciples had it in possession, and affirmed it was alive, then, if under their control, it would have been their privilege to show it alive, in order to confute the affirmation of the Pharisees. But their not doing so proved that the body was not possessed by either of them, or under their control. Seeing then it was not removed by either of the parties so intensely interested, there are only two ways to account for its absence from the spot where Joseph of Aramathea had deposited it; that is, it must either have been stolen by some unconcerned party, or departed of itself. This last is the true state of the case, for that any unconcerned party would endanger their own lives, or bribe soldiers for a body now dead, for which they cared nothing when living, it would be absurd to affirm. But to suppose that there was any unconcerned faction in the Jewish Capital when Jesus was crucified, would argue great ignorance of

the spirit of the times. He was not stolen then by any party, concerned or unconcerned, and the only remaining conclusion is that "the Lord is risen indeed." Thus the resurrection is brilliantly confirmed by reasoning. And it being proved true, all is proved true.

Such are our reasonings on the circumstances attendant on the great fact of the Redeemer's resurrection; but the proof of our religion consists neither of mere reasonings, nor intuitions, nor inspirations, nor analogies, nor hypotheses, nor doctrines, but facts—inductions of marvelous facts wrought on the sacred person of Christ by the power of the Holy Spirit.

The Messiahship of Jesus is in reality the deduction of a resplendent truth from an induction of stupendous facts, objective facts made good to us by testimony. So that in our religion facts are the heralds of reason, and reason the herald of faith.

Supposing then, the resurrection of Christ to be established, what does the argument prove? Simply that he was the Messiah. As Paul says: "He was of the seed of David according to the flesh, and declared to be the Son of God according to his holy spiritual nature, by his resurrection from the dead."—Rom. 1 c.

CHAP. XXXIII.

Christ's Ascension to Heaven.

Aaron ascending into the holiest of all—A type of Christ's ascension to heaven.

A gifted man is more precious than the gold of Ophir.

THE west—America and England—made a glorious present to the east, when they sent into the missionary field such men as Carey, and Judson, and Barclay. When our Lord Jesus Christ, then, gave to the church gifts of apostles, prophets, evangelists, pastors and teachers—men like Paul, and Peter, and James, and John, and Barnabas, and Luke, and a whole host and cloud of other gifted men, who nourished, and cherished, and enriched, and glorified her, he bestowed on her the most princely heritage. He enriched her with the wealth of heaven—the affluence and opulence of God; for with the exception of the Holy Scriptures and the Holy Spirit, the ministry, when devoted, is by far the most precious of Christ's gifts to the church.

One of the designs of Christ in ascending to heaven was that he might receive the Holy Spirit, and create a ministry of gifted men for the church. On this Paul reasons as follows: "Now in that he ascended, what is it but that he first descended into the lower parts of the earth. He that descended (to create the church) is the same also that ascended (to enrich the church) far above all heavens that he might fill all things, and he gave (*i. e.* to the church) some apostles, some prophets, etc., etc." By this the apostle means that Christ's ascent to heaven in order to receive gifts for his people, implied his previous descent to earth to redeem them; and *vice versa*. But to the fact: Where testimony to the fact is most of all required, prophecy is very properly scanty in the same ratio. However the ascension of the Messiah after his resurrection is clearly predicted.

David's Report.—"Thou hast ascended upon high; thou hast led captivity captive; thou hast received gifts for men—even for the rebellious that the Lord God may dwell among them."—*Psl.* 68.

2. "I have set my king upon my holy hill of Zion. Ask of me and I will give thee the heathen, etc."—*Psl.* 2.

3. "Thou wilt show me the path of life; in thy presence is fullness of joy, and at thy right hand are pleasures forevermore."—*Psl.* 16.

These reports sensibly indicate that it was in the destiny of the Messiah after his resurrection to ascend to heaven.

Matthew's Report.—"And Jesus came unto them and said: All power is given to me in heaven and upon the earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you even unto the end of the world. Amen."—*Mat.* 28.

Mark's Report.—"So after the Lord had spoken unto them, he was taken up into heaven, and seated at the right hand of God. And they went forth, and preached every where, the Lord working with them and confirming the word with signs following. Amen."—*Mark* 16 c.

Luke's Report.—"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer

and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

"And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

"And he led them out as far as to Bethany: and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen."—*Luke 24 c.*

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto the apostles whom he had chosen: to whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in all Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey."—*Acts 1 c.*

Peter's Report.—"David is not ascended into heaven, but he saith himself—the Lord said unto my Lord, sit thou at my right hand

until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God has made this Jesus whom ye have crucified both Lord and Christ. And being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he has shed forth this which ye now see and hear."—*Acts 2 c.*

Paul's Report.—"At midday, O King, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them that journeyed with me; and when we had all fallen to the ground I heard a voice speaking to me in the Hebrew tongue and saying, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads. And I said, who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister and a witness, etc."—*Acts 26 c.*

The Lord's Report.—Let the reader bear in mind that our Lord was a Jewish prophet, and that as such we may expect that he would like the ancients anticipate his own ascension and speak of it.

Accordingly he says to the Jews, "What and if ye shall see the Son of Man ascend up where he was before?"—*Jno. 6 c.* Again, "Yet a little while I am with you, and then I go to him that sent me; ye will seek me and shall not find me, and where I am thither ye can not come."—*Jno. 7 c.* Again, "I go to prepare a place for you." And, "Father glorify thy Son."—*Jno. 17 c.* "Ye shall do greater works than these because I go to the Father."—*Jno. 16 c.* "If ye loved me ye would rejoice because I said I go to the Father." "Touch me not for I am not yet (about) to ascend to the Father; but go tell my brethren that I ascend to my Father and your Father, my God and your God."—*Jno. 26 c., 17.*

In this way did the Lord Jesus Christ anticipate his own ascension to heaven, and speak of it on many occasions. He longed to return to heaven his home, and "to the glory which he had with the Father before the world was."

Of the host of glorious worlds that traverse and enlighten space the earth alone is given to man. She alone forms his patrimony; and though but a speck on the disc of creation, unseen by myriads of other worlds larger than herself, and descried by neighboring spheres as but a celestial gem—a twinkling star—she is nevertheless freighted with mighty interests, and is great in her resources of life and knowledge, and illustrious in fame by nature and history.

In a very exclusive sense she has been devised to man for his estate.

No celestial visitant may trench upon her broad acres; few and far between are "angel visits." If heavenly messengers come here to be entertained, it is "unawares." The earth is all our own; to ascend into her fair fields to despoil them of their wealth, or to penetrate her magic sphere and enkindle there the mysterious forces and subtle agents with which she is so richly stored, no demon may presume. Through the alternations of sun and shade, of summer's heat and winter's cold, she wheels her giant sphere along the celestial plain; no angel startles, no demon annoys. She flies along insulated from the other golden orbs that deck the brow of night hermetically sealed for man—his sublime but now temporary inheritance.

Man feels both his security and his insulation; he feels that the Almighty has at once shut him out of heaven—the object of his admiration and wonder—and shut him into an internal terrestrial economy that accords not altogether with his ambitions—that he has bound him down by the inexorable fetters of matter and nature to the world, his home, and denied him personal communion with the universal good after which he continually sighs. It is vain to speak to man of the odors of Arabia the blest, of the gold dust of the African coast, of the diamond treasures of Asian fields, the wines of Naxos, and the corn of Egypt; it is vain to descant upon the amplitude of the globe and its resources, its continents and the isles of the sea, its oceans and the multitude of its rivers, the equalization of its commerce, its mineral, vegetable, animal, and rational orders—the affluence of science—the materials of high-wrought perfection in art and all the elements of national grandeur. These are but finite good. His heart is in the heavens. He groans to be delivered. He sighs for the universal, the infinite, the eternal good.

See him tracing on the floor of heaven a line equal to the diameter of the earth's orbit, and afterward on this mighty base of 192 millions of miles in length, constructing, with archangel-greatness, a gigantic triangle whose summit he intends shall reach to the nearest of the fixed stars, and then you have an illustrious proof of the powers of the imprisoned philosopher; but hear—listen to the conclusion at which he arrives—that that star is distant from the place where he makes the calculation, 21,000,000,000 miles. Wonder not then if he regrets the necessities of his own nature, and submits with doubtful grace to the restrictions imposed upon him by his present destiny.

His fearful insulation from the other habitable parts of the universe, his scientific glance at the extent and affluence of nature does

not, however, smite him with despair; he sees in heaven's bright stadium of worlds—the celestial galaxy—an endless profusion of resplendent orbs; he beholds on all sides, round from the zenith to the nadir, the embrazure of an impenetrable and unfathomable nature, and derives from the fact and the majesty of the scene, the strong conviction that heaven has not exhausted its resources—that God has not parted with all good, but holds in reserve still, and for *him*, too, rebel though he be—vast estates, a divine inheritance. And this apperception of the difference in things—between the finite and the infinite—the temporal and the eternal—the things of earth and those of heaven—the estate of God and that of man, lays in his mind the basis of hope, of that holy hope, of another and better life which is confirmed by the ascension of our Lord to heaven, but which, however, will be realized by him only in the resurrection of the dead. In this hope is enshrined the embryotic image of his own moral and spiritual perfection. “Every one who has this hope in him purifies himself, even as he is pure.”—1 *Jno.* 3 c. Man lives on the confines of the Almighty's domain nevertheless. The finite touches the infinite; matter is bounded by space; time lays within the bosom of eternity; the estate of man borders on the estate of God, and perhaps it is impossible for us to say where the line runs that divides the world of invisible spirits from that of visible men.

If angels descend into the estate of man, it is only by the permission of God, and upon the secret service of his kingdom. For though Satan has successfully invaded and cruelly wrested from us our title to our inheritance, it must be remembered that he did this presumptuously in violation of our most sacred and most exclusive rights; and that for doing so, he will be punished forever; and another and a better heritage be given us on high, through the ascension of our Lord Jesus Christ to heaven—the inheritance of the whole universe.

Nature, we have said, is a *phanerosis* of divine power, and religion an *apocalypsis* of divine authority. We do not look for the doctrine of man's ascension to heaven on the face of the sun, or on a moon-beam, or on the surface of the loud sounding sea, or on the golden fruitage or melting vintage of the year, or on the sapphire sky, or shining surfaces of gems and jewels. No; if we would hear the most charming voice on man's ascension to heaven, after which he sighs, we must fall back upon the Bible, the grand contour of which is traced in an outline of three consecutive ages as follows, namely:

1. The Patriarchal.
2. The Jewish.
3. The Christian.

Now, an ascension to heaven is not an exclusive characteristic of any one of them. On the contrary, during these three ages we have had three instances of translation—one from each, namely:

1. The translation of Enoch.
2. The translation of Elias.
3. The translation of Christ.

To pious men, who walked by faith, it has been intimated by the Most High in all ages, that there remained for them on high a rest. An ascension to heaven, then, is not contrary to the experience of the ages that passed away before the age of Christ. A religion that would meet the necessities, and highest desires, and best wishes of man, must embody an ascension to heaven as one of its vital elements, or leave man, like an eagle without wings, gazing on the sun. A translation is but the co-relate doctrine of one of our most celestial instincts—that of beholding all the works of God, and of drinking into the blessed fellowship of angels and the spirits glorified, as the reward of virtue and faith in Christ. And if in Adam we are carried down to death and hell, do we reason ill when we reason analogously and say that our great redemption should embody the counterpoint doctrine, and disclose in Christ a heavenly ascension?

1. God's reasons for taking the Messiah to heaven, are the following:

1. To prove his Messiahship.
2. To convict his enemies of sin.
3. To elevate our faith to heaven.

2. Christ's own reasons for ascending to heaven were these, viz.:

1. To appear there in our behalf.
2. To be constituted formally king and priest.
3. To receive the Holy Spirit.
4. To bless his church and create her ministry.
5. To obtain universal government.
6. To prepare mansions for his people.
7. To glorify God by the preached gospel.

Though not belonging to the logic of our discourse, we may ask, nevertheless, Will he come again? This is more than a possibility, or even a high probability. It is a joyful certainty.

1. He came once for sinners;
Will he not come again for his saints?
2. He came to suffer;
Will he not come to reign?
3. He came in grace;
Will he not come in glory?
4. He came for fleshly Israel;
Will he not come for the spiritual Israel?
5. He came to bear the cross;
Will he not, to wear the crown?
6. He came to sow;
Will he not come to reap?
7. His jewels are all here;
Will he come to collect them?

It is infinity to unity that he will come. It is a revelation he will come.

1. The pious were waiting for his first advent;
Let us wait for his second.
2. They prepared for that;
Let us prepare for this.
3. The prophets gave the signs of his first advent;
The apostles give the signs of his second.
4. The wise of the Jews understood those;
Let us search for these.
5. The first was at the beginning of the empire.
The second may be at the end of it.

In the resurrection our first step will be from the earth to the air—from the grave to the skies—from the iron embraces of the tomb to the warm arms of heaven. "For the Lord Jesus himself shall descend from heaven with a shout, with the voice of an archangel and the trump of God; and the dead in Christ shall rise first." Then we who are alive and remain shall be changed, and caught up together with them to the clouds, to meet the Lord in the air; and so shall we be forever with the Lord.

CHAP. XXXIV.

The Glorification.

Aaron in robes of "glory and beauty"—a type of Christ glorified.

THE introduction of the Messianic worship into the church of the living God initiates an era in religion, and can be vindicated on no other hypothesis than that Christ is divine.

Enoch, we have seen, was taken from the first age, Elias from the second, and our Lord Jesus Christ from the third. They were all translated, but not all glorified. Enoch and Elias enjoyed the honor of simple ascension, but exaltation or glorification is a higher thought. "Sit thou at my right hand," is the lofty greeting with which the Messiah was saluted by the Most High on entering heaven. So that our Lord not only ascended to heaven, but was glorified there in the presence of the spirits of the just, and all the angels of God.

By sitting down as a priest in the divine presence, he evinced his royalty, his sonship, his divinity, for the honor of doing the service of God in this posture, was not permitted God's priest on earth—Aaron—who was but a servant, waited on the solemnities of the holy of holies, standing, and that too, with many fears for his own life.

The Scriptures give to Christ the name of "the Son of God," and make him higher than Moses, Aaron, and the angels with an eternal throne—the creator of the heavens and the earth—and the superintendent of the universe.—*Heb. 1 c.* In the book of revelation—the Apocalypse of St. John—heaven is, therefore, not opened upon our sight with the Lord Jesus, like the two ancients, angels and men, standing on the floor, but sitting on the throne of heaven, with God, his Father, the adored of all.

That the inspired ancients spoke of the Messiah glorified at the right hand of God in heaven is evident from the following reports.

David's Report.—Jehovah said to my Lord, sit thou at my right hand until I make thy foes thy footstool.

2. "I have set my king upon my holy hill of Zion." Again, "let all the angels of God worship him."

3. "Thou wilt show me the path of life; in thy presence is fullness of joy; and at thy right hand are pleasures forevermore.—*Psl. 16.*

4. Having in obedience to the paternal mandate sat down on the throne of heaven, his Father constitutes him High Priest of his peo-

ple, and inaugurates him in to the hierarchical office in these distinguished terms: "Jehovah has sworn, and will not repent—Thou art a Priest forever after the order of Melchisedek."—*Psl.* 110. In turn, the Messiah delivers the following sweet and beautiful inaugural—"The king shall joy in thy strength, O Jehovah! and in thy salvation, how greatly shall he rejoice! for thou hast given him his heart's desire and has not withholden the prayer of his lips. Thou hast anticipated him with the blessings of goodness, and set a crown of pure gold upon his head. He asked life of thee and thou gavest it him, even length of days forever and ever. His glory is great in thy salvation; honor and majesty hast thou laid upon him; for thou hast made him most blessed forever; thou hast made him exceeding glad with thy countenance; for the king trusted in the Lord, and by the mercy of the Most High, He shall never be moved."—*Psl.* 21.

In distributing prophesy on the different phases of the golden axle of our religion—the Messiahship—a rich and splendid portion of the same is, the reader beholds, allotted to the glorification phase, "Sit thou at my right hand," etc. But it was evidently the design of the Holy Spirit to throw us for faith in the glorious proposition on the testimony of those who witnessed the facts, rather than on those who predicted them—upon the apostles first, and afterward the prophets, and finally, on both; the church for the principles of faith being built on the testimony of the apostles and prophets, but for the matter believed—the creed, built exclusively on Christ as the Son of the living God. Let us see then what the testimony of the holy apostles amounts to on this ineffable wonder—man on the throne of God.

Paul's Report: That our Lord did not ascend to heaven to take a position among the redeemed, and the powers and principalities, there, is evident from Paul's report—that God has set him above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be the head over all things to the church, which is his body—the fullness of him that filleth all in all.—*Eph.* 1 c. Again—"Who is God over all, blessed forever;" and again, "In him dwelleth all the fullness of the Godhead bodily." In another Scripture he says "that because he humbled himself and became obedient even unto the death of the cross, therefore God has highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus

Christ is the Lord, to the glory of God the Father.—*Phil.* 3 c. All the anterior notices which I have quoted from the prophets, are quoted in the New Testament in vindication of our faith in the Messianic glorification.

The introduction of the worship of the Messiah into the church of the living God, forms a new era in the history of the true religion, and can be justified only on the hypothesis that our Lord Jesus Christ was divine—"God manifest in the flesh." This was the element in Christianity which cut short the faith of the Jews in our religion. They put Christ to death because on his trial he affirmed he was the Son of God, and neither the miracle of his resurrection, nor any other subsequent miracle could conquer their invincible convictions that the Messianic worship of the Christian Church was practiced in violation of the national theology, the unity of the Godhead. The nation fell into a ruin, broken on this rock of offense, and we must grant that the Messianic worship was as new to the nation as it was startling. Like our countrymen, the Unitarians, they said, "Jesus is the Son of Joseph." If he was, then to worship him was idolatry, but the Apostles, and all to whom they taught our religion, worshiped him. What then? *Ergo*, the Apostles, and all to whom they taught our religion, were idolaters!

If, now, we should show that the Unitarian sect lacks a peculiarity which distinguished the mother of all Christian Churches—the Church of Jerusalem—what then? We shall, then, have shown that the worship of the Messiah, which was perfected in heaven, had its origin on earth and began in the Church of Jerusalem.

Now to discover that peculiarity in the practice and sentiments of the first Christians which distinguished them from the Jews, and which now distinguishes us from Socinians, let us fall back upon the Holy Scriptures, and by interrogating them, ascertain if possible, the cause of that dire persecution which commenced with the death of Stephen.—*Acts* 7.

To do this, let it be noted that the two prevailing parties at the period of publishing the new religion, were the Pharisean and the Sadducean. What then were the prominent doctrines in the respective creeds of these two sects. Scripture informs us that the Sadducees denied the resurrection, the existence of angels, and the human spirit; but the Pharisees maintained all three. These two sects divided between them the citizens of the capitol, and as the Pharisees were at all times more numerous than the Sadducees, it follows that a large proportion of the population of the capital held

to the resurrection of the body, the existence of spirits of both angels and men. What aspect then did the new religion wear toward the respective sentiments of the two parties. It confirmed in the most illustrious manner the doctrine of the Pharisees; it set the general resurrection on an entire new footing, and at the same time covered with shame and contempt the dogmas of the Sadducees, who were what we call materialists. For the Apostles first delivering with great power of miracles their testimony concerning the resurrection of Jesus, immediately grounded the general resurrection on that splendid and well-attested fact, and gave such a blow to the sentiments of the Sadducees as completely to excite the *odium theologicum* of these subtle doctors. Here it is, we reasonably suppose the doctrine of the Apostles would irritate and anger the Sadducees. The fact agrees with this conjecture, for the chief priest (Caiaphas) and all his party were filled with zeal and laid hands on the Apostles, and put them in prison.—*Acts* 5 c. The reader may desire to know why the Sadducees liked the doctrine of a resurrection so ill from the mouth of the Apostles, seeing they had always made it a matter of forbearance and compromise with the Pharisees. St. Paul says, "We suffer fools gladly when we know ourselves to be wise." The Sadducees well knew that the doctrine of the resurrection formed no part of the five books of Moses, and these were all of the Holy Scriptures which these doctors held sacred; consequently, the Pharisaic arguments for the truth of a general resurrection must always have appeared to them vague and unsatisfactory; because they were either drawn from the lesser prophets, or founded on reasonings touching the promised land as spoken of to the fathers. But the Apostles grounded the general doctrine on the particular fact of Christ's resurrection, and this incurred the resentment of the Sadducees—"they were grieved that the Apostles preached, 'through Christ,' the resurrection from the dead."—*Acts*. 4 c. But now, as this particular incurred the resentment of the Sadducees, on the other hand it naturally conciliated the favor of the Pharisees. This in fact was the case, for when the Sadducees, who had imprisoned the Apostles, consulted about putting them to death, as the sharpest and surest refutation of their hated doctrine for a general resurrection, there stood up a man in the Sanhedrim, a Pharisee named Gamaliel, a teacher of the Law, of great esteem among the people, *Acts*. 5 c., and this divine plead the cause of the Christian teacher with so much moderation and eloquence, that "to him they agreed." The Apostles were dismissed, but charged at the same time by the Sadducees to preach no more in that name

the resurrection of the dead; though, indeed, they had already filled Jerusalem with their doctrine. It is surprising to witness the workings and writhings of religious bigotry. The Sadducees saw in the Apostles their last and greatest enemy, and they would have devoured them. On the other hand, the crafty Gamaliel saw in the doctrine of the new institution the most certain and direct argument for a general resurrection—the favorite doctrine of his party—and therefore procures their dismissal with the art of an orator. However, all this had occurred at the moment of publishing the New Institution before either of the two sects had well discerned what was its grand peculiarity. I dare say that both these sects, in the first instance, were induced to think Christianity nothing more than some modification of Phariseeism, for the great tumult, the vast conversions, and the endless accessions made to the new religion in the city, had prevented them from seeing deeper into the faith and practice of the Apostles.

The Church, by this time, must have consisted of many thousands. Peter's first address on Pentecost proselyted three thousand, and the Lord, we are told, added daily to the church the cured, rescued, or saved. Afterward it numbered five thousand, and again multitudes both of men and women were the more and more added to the Lord; myriads of the priests also were obedient to the faith, and the doctrine of the Lord increased mightily in Jerusalem.

Now all these had hitherto enjoyed the favor and patronage of Gamaliel and his sect, and probably had themselves been Pharisees. These things bring us to the end of the third chapter.

The death of Stephen and a terrific persecution of the church generally are the very next events that occur in the order of facts, as narrated in the Acts of the Apostles. Here we pause in astonishment at the fickleness of religious favor. Stephen was murdered by the sectaries, and the disciples of that very Gamaliel who had so recently pleaded the cause of the brethren with eloquence and success, are now imbruing their hands in their blood, entering into houses and dragging out both men and women. The most distinguished of his pupils, Paul, committed them to prison. What was their crime? By what unheard-of practice did the brethren forfeit the favor and protection of the people?—for hitherto they were in favor with them all. Were they still but the Sadducees that persecuted, or did the Pharisees and Gamaliel at their head, unite in the bloody work of persecution? Alas! these last had discovered a secret in the new doctrine, which at once made them as great enemies to the apostles

as were the Sadducees. But did not both the sects but just now agree to let the Christians go on unmolested? Did not Gamaliel say: "Let them alone,"—resolving all into the pious conclusion—"that if this doctrine were of men it would come to nought, but if of God, they could not overthrow it, lest, happily, they should be found even to fight against God." But what had the brethren done? Why this bloody persecution? It was not because they had violated any legal institute, for though multitudes were obedient to the faith, they were all zealous of the Law. The new doctrine only made them better citizens, "for they were daily in the temple with one accord praising God, and having favor with all the people." If then the brethren were not persecuted for leaving the law, it must have been for the apostles' doctrine, and yet not for all the several points contained in that doctrine; for we have seen that the Pharisees approved of the resurrection as they preached it, and the Sadducees had agreed to forbear on that point. But this they yielded at a time when they deemed the new party unworthy of a minuter investigation. Still the question returns, What had the Christians done to excite the united fury of both sects? Is there no Scriptural answer to this profoundly important question? Such dreadful havoc, as was thus made of the saints, ought to be accounted for. Is there no clue to this persecution? We see who inflicted the punishment, and who had to bear it. But the cause, the crime what was that? Not the doctrine of Christ's resurrection, nor that of a general resurrection. What then?

Let us follow to Damascus the pupil of Gamaliel—Paul—let us accompany the zealous student to the Syrian capital, whither he had been commissioned by the high priest to capture the followers of the Lord of glory. Mistaken man! Paul himself informs us that at this crisis, he carried with him to Damascus letters of authority from the high priest, but he did not mention the grand differential between himself—a Jew—and the Christian brother, whom he was sent to capture; he does not himself say what was the doctrine of the Christian, that made him obnoxious to the high priest, and liable to be carried to Jerusalem. And this, therefore, leaves us still in the dark touching the cause of the persecution. On his way, however, he is converted by a miraculous appearance of the Lord Jesus. The phenomena which led to his conversion were seen by those who accompanied him; the whole party were struck to the ground by the splendor of the Savior's glory; and the change in Paul's sentiments—his conversion from the Law to the Gospel was soon noised abroad in

the city.—*Acts*, 9 c. Forthwith he associated himself with those he came to persecute and carry bound to Jerusalem. He even had the courage to enter the Jewish synagogues and preach in them Jesus. At this the Jews were confounded. The young zealot had turned Christian—apostate—idolator! What were their reflections on the point? Mark their words—"Is not this he who made havoc of them at Jerusalem, *who called on this name?* and came hither to carry such bound to the chief priests?" Surprising sentence! "Carry such." Carry whom?—*all who invoked the name of Christ*—the name of the Son of God. Have we not, then, hit at last on the grand differential between a Jew and a Christian—between a Christian and a Socinian? The Pharisees and Sadducees, on a minuter examination of the doctrine and practices of the Christian brethren, had found that they were in the habit of invoking in prayer the name of the Messiah, and with them this was equal to the greatest sin a Jew could commit—idolatry. We can now feel the full force of that passage in the ninth chapter, where Ananias manifests such reluctance to visit Paul, even when the Lord directed him to do so. Ananias was guilty on this point, and therefore, it was not wonderful that his fears were excited by the name of Paul, and that he said: "Lord, I have heard from many concerning this man, how much evil he has done to thy saints at Jerusalem; and he is here, with authority from the chief priests, to bind and carry to Jerusalem *all who invoke thy name.*"

Now in these two quotations the church in Jerusalem and the brethren in Damascus are declared equally guilty and equally obnoxious to punishment—their crime being that of invoking in prayer the name of our Lord Jesus Christ. I have shown, then, that the grand characteristic of the first christian church, the mother church, is lacking in the Socinian assembly. And I have, I trust, proved that the Messianic worship in the true religion, though perfected in heaven, began on earth—in the church of Jerusalem; and I could with equal ease too, demonstrate that it began by the authority of God himself, and of Christ before he left the world. We must admit, however, that it was this feature of the new economy that struck down all Jewish faith in Christianity.

I have already stated that the very fact of Christ being the Lord of the Spirit—the shepherd and bishop of souls—the searcher of hearts, and the sovereign of the conscience, and of the inner or spiritual government, argues and establishes his divinity. Accordingly at his inauguration in the days of John the Baptist at Jordan, God

the Father himself laid the foundation of the Messianic worship, when he introduced Jesus to the Jewish nation as his Son, "the Beloved in whom he delighted."

That his offices proved him divine, and that his divinity made him worthy of religious honor, Christ himself shows where he says that the Father had made him Judge of the quick and the dead for this very reason. "For the Father judgeth no man but hath committed all judgment to the Son, that all men might honor the Son even as they honor the Father."—*Jno.* 5 c. Thus God to prove his own words true literally, — that his Son, like himself, was divine and worthy of divine honors, appoints him to an office which none but a divine being could fill—the office of Judge—Judge of "the reins and heart," the "words and thoughts," the "doings and designs" of all the men and angels that ever have been, are now, or shall be in heaven, earth, or hell.

Hence the apostles adored him, and offered prayers to him both before and after his glorification; and established the Messianic worship in the first church—the Jerusalem church which Christ himself founded—the mother indeed of all other churches—which, says the apostle, "is the mother of us all."

After our Lord's ascension to the right hand of power, two mighty miracles were necessary to perfect the christian system—one to carry the gospel to the ends of the earth, and one to confirm the Messianic worship—the one was to be evangelical in its tendencies, the other ecclesiastic—the one to open all nations to the gospel, the other to open heaven itself to the church, and by showing her the worship there, prove to her piety that what had begun on earth had been perfected in heaven—the worship of God and the Lamb. The gift of languages on the day of Pentecost opened the world to the gospel; and the vision of the Apocalypse the revelation of St. John, opened heaven to the church.

When, therefore, the many angels around the throne, and the many living creatures, and the elders whose numbers were ten thousand times ten thousand, and thousands of thousands sung with a loud voice—Worthy is the Lamb that was slain to receive power and riches, and honor, and strength, and wisdom, and glory, and blessing—it was a new song. And every creature which was in heaven and on the earth, and under the earth, and in the sea, and all that are therein, heard I saying, "Blessing and glory, and honor, and power unto *Him* that sitteth upon the throne, and unto the *Lamb* for ever and ever. And the four living creatures said, Amen.

And the four and twenty elders fell down and worshiped Him that liveth forever and ever."—*Rev.* 5 c.

Sitting at the right hand of God in heaven, the superintendent and final judge of the universe, Christ meets all the Messianic conditions of prophesy. "Sit thou at my right hand."—*Psl.* 110. Again, "Thou hast put all things under his feet."—*Psl.* 8 c.

Could we ascend to the summit of glory and the universe, whither the stupendous and unparalleled miracles of his glorification and the Apocalyptic worship would impel us to go—could we, like the blessed Lord, enshrined in glory which no man can see, look down from the eternal throne, and behold the principalities, dominations, and powers of the universe, and the universe itself laid at our feet, we might, if our souls did not expire under the greatness of the scene, acquire, perhaps, some adequate idea of the boundless, ineffable, and otherwise incomprehensible and eternal greatness, grandeur, and glory to which our Lord was elevated when his Almighty Father set him at his own right hand in the heavens—God manifest in the flesh—the infinite in the finite—the Divinity in humanity—"God over all forever blest." But this may not be.

Seeing that God has crowned the Redeemer with glory and honor, and set him over the works of his hand—seeing the Father has redeemed all his pledges to his well beloved, let us close this chapter on the glorification with one of the sweet and heart-solacing effusions of the Messianic worship—"To him that loved us and washed us from our sins in his own blood, and hath made us kings and priests to God even his Father, to him be glory forever and ever. Amen."—*Rev.* 1 c.

CHAP. XXXVI.

The Incarnation.

God manifested in a cloud—a type of God manifested in flesh.—
Tim. 3 c., 16.

THE Church of God is a society that has a secret, but she is not, therefore, a secret society. That is properly such whose ends are concealed from the public. The designs of the Christian Church are not concealed but published to the world. Nevertheless, she has in keeping a grand secret. And this the apostle names a "mystery." We may then receive some light on this matter by inquiring into the meaning of the word "mystery." What does the term signify? In the New Testament it is used to denote a revelation or opened secret. "Behold," says Paul, "I show you a mystery." What is that? something which we can not understand? No. It is only something that we have not heretofore understood—it is a new revelation, namely, "we shall not all die but shall all be changed."—1 Cor. 15 c. In the first chapter of Revelation, the Savior uses the term in the same sense. He says: "The *mystery* of the seven stars which thou seest in my right hand, and the seven golden candlesticks. The seven stars are the messengers of the seven churches, and the seven golden candlesticks which thou sawest are the seven churches." Rev. 1 c. The meaning or mystery of the stars were the messengers who were to carry the epistles to the seven churches, and the golden candlesticks were the seven churches.

What, then, does the apostle mean, when he says in the text, "Without controversy great is the mystery of godliness?" No doubt he employs the term in this place as he does in others, and therefore, must mean as follows: "Without controversy great is the secret made known to men in godliness or Christianity." Whatever the secret is, then, it is an opened one—not something which men can not understand when they hear it, but something which is a secret till revealed to them in our religion.

If mystery signified something that men could not understand, then the apostle, when he said, "Behold, I show you a mystery," must have meant, "Behold I show you something which you can not understand," which would be a contradiction. What he showed them, therefore, was perfectly intelligible. "We shall not all die," he says, "but we shall all be changed."

In our religion there are many mysteries or opened secrets—many things, which, till revealed in christianity, were unknown to the world. But though these are numerous, only one of them is marked out definitely as "*the mystery*"—only one of them is styled, by way of eminence, "*to mysterion*" *the mystery*.

Christianity, then, has in it a major revelation, which, by way of eminence, is called its "*mystery*"—its opened secret. And it is thus named because before the era of Christ it was unknown both to Jews and Gentiles. It is the password to the church; the counter-sign of the army of the faith; the mystery of godliness; the "*great mystery*."

Our reconciliation to God and to one another by the blood of Christ, our sanctification by the Spirit, our organization under Christ, our resurrection, the last judgment, the burning of the world, and eternal life are all mysteries, but none of them is styled the great mystery. The reader is, perhaps, ready to inquire—"Is there then, in our religion a greater revelation than any of those just named? Can any truth excel in greatness and sublimity our reconciliation to God, our sanctification by the Spirit of God; our organization, resurrection, the last judgment and eternal life?"

Yes, there is a secret which from the foundation of the world was hid in God, dropped into prophesy, afterward made good in history, and finally offered for faith to all nations, which in sublimity and glory excels all these as far as the splendors of the meridian sun excel the twinklings of the most distant of the fixed stars. Paul style it not only the great but the "*incontrovertibly great*" mystery or revelation. Is it asked then *what this is?* "*God was manifest in the flesh!*" In christianity itself or out of it, there is nothing equal to this. The glory, honor, and fame of some men's achievements have been, are now, and in future will be controverted, but this never. The greatness of the manifestation of God in the flesh, the divine in the human, the infinite in the finite, the eternal in the temporal will never be questioned. It will ever in heaven among the angels, and on earth among men be accounted uncontrovertibly great that "*God was manifest in the flesh.*" The manifestation of man in a spiritual body is wonderful, but the manifestation of God in an animal body is infinitely more so.

The revelation of the Godhead has been progressive. Nature is a manifestation of its power; the law of Moses, of its justice, and the

gospel, of its mercy and fullness. In Christ "dwells all the fullness of the Godhead *bodily*."—*Phil.*

The gospel displays great wonders to our meditations—God on the cross and man on the throne; the Lord a servant and the servant Lord; God crowned with thorns and man with eternal life; divinity in humanity; the throne of God the throne of the Lamb.

In christianity—the man Christ Jesus—is become the true shekinah—the symbol of the divine presence—the true Tabernacle, the true temple in which is seen the glory of God incorporate. By Christ the Deity descends to the depths of human suffering; and by him man ascends to the heights of divine blessedness.

No man knoweth the Son but the Father, and no man knoweth the Father but the Son and he to whom the Son will reveal him. Who opened the secret? The Father of our Lord Jesus Christ, when at Christ's baptism he said of him, "this is my Son, the Beloved, in whom I delight."

We shall be strong in christianity, therefore, only as we make the great mystery our exclusive faith; for all other matters in the gospel are but shades in the picture of the incarnation, to throw into bolder relief the great truth—"God was manifest in the flesh." He who believes in Christ believes also in christianity, which is but Christ in development.

The Lord Christ Jesus had died under a sentence of blasphemy, but the apostle says he was justified by the Spirit.—*Rom.* 1 c. 1.

After his resurrection he was seen no more by the Jews, but he was seen and recognized by the apostolic messengers.

The Jews to the moment of his death denied his power to save either himself or others; but he was preached to the Gentiles with great success; believed on in the world. And despite their unbelief, according to prophecy, "received up into glory."—*Tim.* 3 c.

We conclude that if the greatest truth in the Old Testament is that man was made in the likeness of God, the greatest in the New is that God was made in the likeness of man.

Since Jesus is set forth in the New Testament as "God manifest in the flesh," it behooves us humbly to inquire, whether the ancient oracles anticipated an incarnation, and announced it as characteristic of the future Messiahship. Was the Christ to be God manifest in the flesh? For the solution of this problem we must recur to the prophets.

Let us then descend from the zenith of glory—the lofty post of elevation—whither the miracle of the glorification has carried us,

and over the swelling path of mighty miracles, along which we traveled in our ascent, retrace our steps downward to the nadir of descent on this great question—the incarnation of the intelligent infinite—the incarnation of God.

1. *Zachariah's Report*.—The voice of this prophet runs thus: "Awake, O sword, against the man that is my fellow, saith the Lord of Hosts; smite the shepherd and the sheep shall be scattered."—13 c. 7. This astonishing prophesy, in which the Almighty styles the Messiah his "fellow," was quoted by the Lord Jesus on his way to Mount Calvary, and by him applied to himself and his disciples.

2. *Jeremiah's Report*.—"In those days and at that time I will cause the branch of righteousness to grow up to David, and he shall execute judgment and righteousness in the land."—33 c. Again, "For the Lord has created a new thing in the earth—a woman shall compass a man."—31 c.

3. *Isaiah's Report*.—"Unto us a child is born; unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the mighty God, the Father of the future age, the Prince of Peace. Of the increase of his government there shall be no end, upon the throne of David and his kingdom to order and establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this."—Is. 9 c. Second Report of Isaiah.—Pekah and Rtzan the kings of Samaria and Damascus, conceived the warlike and revolutionary enterprise of putting down by force of their allied arms, the house of David, and of elevating to the throne of Judah and Jerusalem the son of Tabeal. King Ahaz trembled; but the prophet Isaiah informed him by the word of the Lord that the two kings should not prosper, and bade him ask a sign. The prince declined; and said he would not tempt the Lord. The prophet replied that God would give him a sign. It was this: that till a virgin (retaining her virginity) should bring forth a son the royal house should not become extinct. Ahaz inferring, we suppose, that such a miracle was likely never to occur, was of course tranquilized by the message and sign of the Lord. "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." God with us.—Is. 7 c.

A virgin of the house of David, did at last conceive, and in her virginity bring forth a son; and then, except in him, the royal house perished.

David's Report.—In the second Psalm the Messiah himself is represented as giving forth the following marvelous utterances,

namely: "Jehovah has said to me, Thou art my only son, this day have I begotten thee: ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."—*Psal.* 2.

If then the Messiah was to be born of a virgin, called Immanuel, God's fellow, the mighty God, the only begotten Son of Jehovah, and the Father of the eternal age, the ancient oracles certainly anticipated the great faith of the New Testament and pointed to the Messiah as an Incarnation—God manifest in the flesh.

Prophecy is divine testimony to facts, and what Peter, James, and John say of the same facts is human. In all cases in which the human could be made to bear upon these facts in sufficient amount to warrant belief, the divine testimony is scanty, as in the instances of Christ's inauguration, death, resurrection, and ascension; but in cases wherein human testimony could not at all, or but partially, be made to bear upon facts, as in the Incarnation and Glorification of the Messiah on God's throne, the divine testimony superabounds.

Beside the prophetic testimony to the personal divinity of the Messiah as above, the Incarnation has, in regard to time, place, pedigree, and other accidents, limitations thrown around it with great particularity. This great faith required to be placed preëminently on the basis of prophecy—the testimony of God, and not of man.

The following are the limitations referred to, viz.:

1. In regard to place. It was to be in Asia, not Europe; Western Asia, Judea, Judah, Bethlehem.

2. Touching time. It was to occur in the early history of the Roman empire.—*Dan.* 9 c. Before the abrogation of the Law.—*Mal.* 4 c. Before the overthrow of Jerusalem.—*Dan.* 9 c. Before David's family became extinct.

Touching pedigree. It was to be of woman, not of man; of Abraham, not Lot; of Isaac not Ishmael; of Jacob not Esau; of Judah, not Simeon; of David, not Saul; of Mary, not Joseph—see *Gen.* 3 c., 18 c., 21 c., 28 c.; *Psl.* 89, and *Luke* 1 c.

Such are the prophetic intimations and limitations touching the Messiahship; and it will be seen on examination, that all the conditions of time, place, person, and ancestral pedigree find their complement in the incarnation of our Lord Jesus Christ. The incarnation, therefore, was not a contingent, but a great mysterious fact meeting the conditions of prophecy. We turn then to the New Testament for a report of the fact.

Mary's Report.—“How shall this be, seeing I am unmarried?” said the virgin. “And the angel answered and said unto her—The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, the holy progeny that shall be born of thee shall be called the Son of God.”—*Luke 1 c.*

And Mary answered: “Behold the handmaid of the Lord! Be it unto me according to thy word.” And the angel departed from her.

Mary and Joseph, Zacharias and Elizabeth, were all involuntarily and unexpectedly made acquainted with the incarnation by Gabriel, a spirit greatly attached to the people of God.

Paul's Report.—This apostle says that Christ Jesus “was made of a woman, made under the law,”—*Gal.*; that he was of the seed of David according to the flesh, but proved to be the Son of God according to his holy spiritual nature, by his resurrection from the dead.—*Rom. 1 c.* He says also that he received his knowledge of these matters by revelation.—*Gal. 1 c.* Again: The first Adam was made an animal soul; the last Adam a quickening spirit. The first man was of the earth, earthy; the second man is the Lord from heaven.

Peter's Report.—This witness, under the plenary inspiration of the day of Pentecost, speaks as follows: “David being a prophet, and knowing that God had sworn to him that according to the flesh he would raise up the Messiah to sit on his throne, spake of his resurrection,” etc. “Therefore,” he says, “let all the house of Israel know assuredly that God hath made this Jesus, whom you have crucified, both Lord and Christ.”—*Acts 2 c.* Again: “He is Lord of all.”—*Acts 10 c.*

John's Report.—“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men; and the light shone in darkness, and the darkness comprehended it not. He was in the world, and the world was made by him, and the world knew him not. And the Word became flesh and dwelt among us; and we beheld his glory—the glory as of the only begotten of the Father, full of grace and truth: and of his fullness have we all received, and grace for grace; for the Law was given by Moses, but grace and truth came by Jesus Christ.

“Can any man tell me when the beginning was? Years ago, we thought the beginning of this world was when Adam came upon it: but we have discovered that thousands of years before that God

was forming chaotic matter to make it a fit abode for man, and putting races of creatures upon it, that they might die and leave traces of his handiwork and marvelous skill, before he tried his hand on man. But this was not the beginning, for revelation points us to a period long ere this world was fashioned, to the days when the morning stars were begotten—when, like drops of dew from the fingers of morning, stars and constellations fell thickly from the hand of God; when, by his own lips, he launched forth ponderous orbs; when, with his own hand, he sent comets, like thunderbolts, wandering through the sky, to find one day their proper sphere. We go back to those days when worlds were made and systems were fashioned, and we have not even approached the beginning yet.

“Until we go back to the time when all the universe slept in the mind of God, as yet unborn, until we enter the eternity where God the Creator dwells alone, everything sleeping within him, all creation sleeping in his mighty, gigantic thought, we have not guessed the beginning. We may go back, back, back ages upon ages. We may go back, if we may use such words, whole eternities, and yet never arrive at the beginning. Our wing might be tried, our imagination die away. Could it outstrip the lightning’s flashes, in majesty, power and rapidity, it would soon weary itself ere it could get to the beginning. But God, from the beginning, chose his people, when the un navigated ether was yet unfanned by the wing of a single angel, when space was shoreless, or else unborn, when universal silence reigned, and not a voice or whisper shocked the solemnity of silence, when there was no being, no motion, nought but God himself alone in his eternity; when without the song of an angel, without the attendance of even a cherubim, long ere the living creatures were born, or the wheels of the chariot of Jehovah were fashioned; even then, “in the beginning was the Word,” and in the beginning God’s people were one in the word, and in the beginning he chose them all unto eternal life.”—*Spurgeon*.

The Lord Jesus’s Report.—Did our Lord concur with the Apostles and Prophets in their report of the great mystery of his Incarnation? He did fully. When his mother said to him, then aged twelve years, that she had “sought him three days sorrowing,” he answered—“Why did you seek me? Did you not know that I must be at my father’s?”—*Campbell*. Where do we seek for a child but at his father’s house? His mother, who, like ourselves, was naturally ignorant of the great manifestation for which men and

the world were made, was puzzled by her son's reply, and pondered on its import in her heart.

In another scripture he says: "I came forth from my father into the world; again I leave the world and go unto my father."—*Jno.* 16 c. Again, He says—"Verily, verily I say unto you, before Abraham was I am."—*Jno.* 8 c., 58. Again: "Father glorify me with that glory which I had with thee before the world was."—*Jno.* 17 c.

There is, then, a perfect congruity between the report of our Lord and that of the prophets and apostles touching the Incarnation, and this opened secret or mystery involves two wonders—motherhood in virginity and divinity in finity; and these again involve two divine oaths—one sworn by the Eternal that Messiah should be David's Son, and another by the Messiah that he was God's Son. The Lord Jesus on his trial stood before the High Priest qualified on the subject of his own divinity." "I conjure you in the name of the Most High," said that functionary, "that thou tell us whether thou art the Son of the Blessed." He answered in the affirmative. Thus the Incarnation of the Divinity in the royal house of Israel comes down to us on the current of history, not as an ordinary fact, but as a fact judicial and sacramental, made good to our faith by the double oath of God and his Messiah. In all that the Lord said of himself, his divinity or Incarnation was uniformly implied when not expressed. "Knowing that he came from God, and went to God," this consciousness gave birth to utterances which could not be justified on any known principle short of the Incarnation.

Reasonings on the Incarnation.—Fallen humanity could not rescue itself from Satan, sin, and death. Its power, *ab intra*, being lost, it called for the aid of a power *ab extra*. That power required to be heroic. Where was it to be found? In heaven. Our desperate necessities touched and enlisted all the sympathies of the Son of God, and he became our hero. He assumed the task of going into the wilderness, of recovering the lost sheep of his Father's flock, of rescuing them from the horrible pit, of taking their feet from the miry clay, and of setting them upon a rock.

It is a law that all systems—moral and material—to be permanent shall be self-sustaining, that is, supported by a power *ab intra*, from within. This law then, in our case called for the Incarnation of the hero. He came and engrafted humanity on divinity, not fallen angels, but the seed of Abraham. "Inasmuch as the children were partakers of flesh and blood he himself likewise partook of the same." To humanity then is offered, as we have already stated, the glorious

privilege in Christ, of renewing its life and unity on an eternal basis—the Incarnate God.

As then the general center of the animal social system sinned by a wicked spiritual power *ab extra*, and ceased to have life in itself, so the Messianic social system attains to righteousness by a holy spiritual power *ab extra*, and by him as a vital center rises to eternal life.

Adam possessed life with a possibility of losing it; but the Messiah holds it without that possibility. It is as impossible for him to become extinct as God himself, from the fact that "as the Father has life in himself so has he given to the Son to have life in himself."—*John 5 c.*

Sin and righteousness among physical intelligences, then, had their origin in the spiritual spheres—hades and heaven—Satan and the Messiah, respectively. In Christ then, our nature finds a basis of durable, yea eternal reliability.

But there is philosophy as well as redemption in the Incarnation. One of the evils projected into our hearts by the Fall and to be guarded against, is that constant tendency in our thoughts to mistrust, doubt, and even despair of the mercy and goodness of Almighty God. But surely when the great Creator made us in his own image, he gave us a great paternal pledge that he could never hate us, and further when he himself was made in our likeness he gave a still greater pledge that he would everlastingly love us. What an impassable barrier then against all doubt and despair is erected in our hearts by faith in the Incarnation.

Let us, however, suppose that the infinite has not been revealed in the finite, the eternal in the temporary, the divine in the human, God in flesh, then matter and man, nature and history, are without a fixed basis; and so, being shadowy and phenomenal, may at last flee away and be no more at all. If, on the contrary, we suppose the Incarnation true, then God having found in the finite, material and human, a personality, and made them a part of himself, has, by so doing, placed them on a fixed basis, so that all fear of change or insecurity being removed from the universe, we may say of matter and created mind what Christ said of his flock, "They shall never perish."

The study of matter and the human mind by physical intelligences is accompanied with a strong sense of change and insecurity. The metamorphoses of matter are marvelous. "One class of bodies, shapeless, insensible, and inert; another captivating in form, colors,

and odors, in others the material is pervaded by appetites, and then instead of lying and growing in one spot, it leaps, runs, screams, climbs, and fights to gratify them.

"There is nothing too wonderful to believe respecting its changes of form and qualities. The wildest imaginations are left immeasurably behind. Passing by its divers aspects in our bodies; solid in bones, liquid in blood, hair on the head, ivory in the teeth, horn in the nails, etc., in what a multitude of substances it ministers to us daily! We arise in the morning and behold it as a stone or brick in the walls, wood on the floor, plaster on the ceiling, glass in the windows, marbles on the mantels, iron in the grate, air in the room, and gas in the pipes. We are cold, and as a fuel it warms us; the shutters are closed and it gives us light; it is water in the basin and soap in the washstand. As cotton, flax, silk, and wool, it awaits us in articles of furniture and apparel. We tread on carpets and recline on sofas; for the purposes of the toilet it serves us in mirrors, razors, scissors, pins, combs, and brushes; as gems and jewelry, cosmetics and perfumes—ever changing its forms and qualities with the services required of it!

"We are hungry, and in how many guises it offers itself as food! In roots, fruits, fish, fowl, and the flesh of quadrupeds; bread, condiments, and in a thousand dishes made of it. In the table it is mahogany, maple in the chairs, porcelain in the plates, crystals in the tumblers, steel in the knives, silver in the forks. As the vapor of hyson it rises from one vessel, and in another exhales in the aroma of coffee; while the waiters, black or white, are made of the selfsame elements as the dishes they serve up."—*Ewbank*.

But is the intelligent physical less marvelous to our meditations, or less varient than the non-intelligent physical—man than matter?

There it is in the womb. Here in the world. Having made the transit from negative to positive existence, at intervals he peeps at the world without him, but as if his new mansion were too glorious for his unpracticed senses ever to conquer, as if he regretted his entrance into it, suddenly he shuts his eyes and seems to say, the glory of my new home is too great, let me return to the obscurity from which I immersed. He tries again, again, and again, and gathers fresh force from every succeeding effort to penetrate the glory by which he is surrounded, and the circle of laughing relatives by whom he is welcomed home.

Unskilled in the relative size and distances of things, he starts at every sight, sound and touch, and paws with his little hands, as if

anxious to avoid contact with objects which he afterward knows to be too distant to injure or disturb him. The little philosopher prosecutes his experiments and begins to realize his own individuality and the nature and relation of sights, sounds, odors, tastes, and the forms of men and things. He now lives and moves, and is delighted with the exquisite instrumentality with which nature has furnished him. There is no end to his experiments. In the brief period of two years he makes acquaintance with the basis of all science, though he knows it not, and can with his eyes and ears measure heights and distances, altitudes and motions, forms and expressions as well as his seniors.

Flushed with victory over the world of matter without him, he dreams not of the world of mind within him; but as a "school-boy with a satchel in his hand" is full of prank and frolic—a lion, a lamb, a kitten or a tiger, a wolf or a monkey.

He soars into the regions of heroism and romance. He is crazed with love, and sets out for the wars. Heroic in form and gesture he raises armies, builds navies, casts ordnance, and revels in court and camp. With surpassing power his fleshy fingers mold to implements and articles of ornament and use the hardest substances, even iron itself. He invents the steam-engine, and casts it of a thousand horse power; he makes the needle and the anchor, and every thing between these extremes.

With his implements he hews down and sweeps away whole forests, lays off farms, pleasure-grounds, fields and vineyards, orchards and gardens. He builds cities and villages, towns and temples, and again overthrows them all. He was present at the founding of all states, kingdoms, republics and empires—Assyria, Persia, Greece, and Rome. He built Babylon and Nineveh, Thebes and Athens; Tadmor in the wilderness and Alexandria at the mouth of the Nile, Rome and Pekin, Jeddo, London, Paris and New York. He erected the pyramids, the wall of China and the Colossus at Rhodes. He chiseled the Venus de Medicis, the Greek Slave, the Apollo Belvidere and the Laocoon. He speaks all languages, worships in all temples, adores all gods. His songs are a thousand and one—love-lorn, warlike, epic and dramatic, and in power and beauty excel the music of the spheres. His logic will revolutionize and his eloquence overthrow the world. He was in Paradise and fell from the heavenly communion; he was on Calvary and recovered it. He saw both Adams, the flood, the call of Abraham, the passage through the Red Sea, and the overthrow of the cities of the plain. He has traversed the globe, stood on Chimborazo and the Himalayas, and seen all the fountains and springs of water, rivers,

seas, oceans, lakes, basins, and water shades on earth. He has created all literature, systematized all science, invented all arts; plucked the lightning from heaven, and given it for wings to the mind. He has annihilated space and time, and in a race around the world could beat Apollo himself. He rejoices in the world as it is. It makes room for his magnanimity and daring. If the poles had not been bound in darkness and ice, if the Andes had not mounted to the heavens; if the sources of the Nile had not been hid; if oceans had not been broad, and America had not so long been

"To sister worlds unknown;

if tyranny and idolatry had not been permitted to reign; if man had not sinned, if death had not claimed victory, where would have been our Kanes, and Bruces, our Clappertons, and Livingstones, our Judsons, our Columbuses, and our great Redemption?

Resplendent with the fullness of the Godhead humanity is now in heaven and on the throne of God there!

In the resurrection morn the animal instrumentality distrained of all evil, and leaving behind it in the dust, blind involuntary instinct, passion, appetite, and all things else that now make it dangerous to the soul, will be redeemed from the power of the grave to strength, spirituality, honor, glory and tranquillity. It will with the soul participate in that liberty that awaits the sons of God, and undefiled walk in the unclouded light of God and the Lamb forever.

How delightful an element of contemplation, then, is a new existence!

This new existence, however, is found exclusively in Christ and no other. Having laid hold of the seed of Abraham to save us he finds in our nature a human personality; while we in his nature receive a divine individuality. "Because I live, you shall live also."—*Jno.* 5 c. This is our confidence and great consolation.

God, then, is not represented only in nature by principles, but also in society by a person—the God-man—the man Christ Jesus; in whom created matter and created mind find their eternalization. While, therefore, he exists and honors his own holy and blessed personality, his saints can not cease to exist. We look on him, and dread no change, no death. If but for his incarnation we could not have had eternal life, then but for securing us in eternal life, he would not have become incarnate. His incarnation was an act of love. We owe our salvation, then, to this act of love. Humanity is no longer shadowy, but substantive. In "God manifest in the flesh" society has a new center of life and an eternal history. Created matter and

created mind will never be exhausted, but having for their generic center one who has life in himself, they will ever, like God, have something in reserve—something new, true, good, or beautiful. They will always be pressing on toward the future, and as they advance, leave behind them the footprints of their power, wisdom, goodness, and executiveness. Though moving on the scale of created existence—though advancing from the atom to the embryo, from the embryo to the animal, from this to the rational, the spiritual and the immortal, God's people will never perish or cease to be blessed; but as they advance will continue to be slowly and gradually enriched by experience. The Messianic social system is based upon a center of eternal life.

If in the edifice of the universe we have the most illustrious monuments of the divine power, how delightful is the assurance that however changed, refined, or glorified, this mighty material fabric shall never be annihilated, but continue to float through the regions of interminable space forever. The incarnation is the greatest truth in history.

The great miracle of the glorification of the Son of Man, in which Christ appears in unclouded majesty, had uplifted us to the throne of heaven and the glories of the Messianic worship there. From that lofty point of elevation we retraced our steps over the mount of miracles which lies between us and the incarnation, where with holy solemnity we stand with the "Word made flesh" in whom all things finding a permanent basis, we see a reason why all things unite and join in the Messianic worship—why "the angels and the elders of heaven, and the animated beings, and every thing in heaven, and on the earth, and under the earth, and in the sea, even all that are in them, cry blessing and honor, and glory and power be unto him that sitteth upon the throne, and to the Lamb forever.

"But once, only once in all time, the Godhead tabernacled in the flesh, and from within this marvelous vail, gave forth its grand announcements. The first, the least, but yet also the last and highest duty of the world is to listen and believe. The command to all men and all ages is, 'Listen and believe.' That commandment was given of old in Palestine from the opened sky, beneath which Jesus of Nazareth stood—'This is my Son, the Beloved, in whom I delight; hear you him.'"—*Mat. 3 c.—Young.*

The force and directness of the argument of the incarnation, supported by testimony human and divine, prophesy and history, are before the reader in an humble form for his judgment.

"How peaceful was the night,
 Wherein the Prince of light,
 His reign of peace upon the earth began!
 The winds, with wonder, hest,
 Smoothly the waters kissed,
 Whispering new joys to the mild ocean,
 Who now had quite forgot to rave,
 While birds of calm sat brooding on the charmed wave.

No war or battle sound
 Was heard the world around;
 The idle spear and shield were high up hung;
 The hooked chariot stood
 Unstained by hostile blood;
 The trumpet spoke not to the armed throng,
 And kings sat still with awful eye,
 As if they surely knew their sovereign Lord was by."

Milton.

CHAP. XXXVII.

The Inauguration.

The anointing of Kings and High Priests—A Type of the anointing of Christ with the Holy Spirit.

As the astronomer, the shepherd of the stars makes, at fixed intervals, what he calls his "sweeps"—that is runs the field of his instrument over the face of the whole heavens, if perchance he may descry in the deep sapphire vault some stranger star just hove in sight with all his spheres, and afterward returns from the broad speculation to that section of the sky which forms the ground of his special and profounder inquest. So let *us* do. Let *us* make a sweep over the face of the religious heavens—the Holy Scriptures, and having traced the general outline of that deep starry vault, return from the general speculation to that section of the christian heavens which form the ground of our present and profounder inquest—the Messiahship—the focus of all light and warmth—the basis and battery of all power in the spiritual system—the Son of righteousness himself.

At Jordan the Inauguration of Christ opened all heaven to our eyes, and on Pentecost the descent of the Holy Spirit brought all heaven into our hearts. Thus opened and closed Christ's mission.

In classifying the books of the Old Testament, the following, I opine, approximates as near as possible the truth, viz.:

1. The five books of Moses.
2. The Historical books.
3. The Poetical.
4. The Prophetical.

The Law, the Prophets, and the Psalms are a classification of ancient Scripture made by our dear and blessed Master, with reference to the prophesies which they contain "concerning himself." The historical class is left out because they contain none.

The last class—the prophetical, (for my survey is a galloping one,) was designed by the spirit that inspired them to set the Jewish nation in a waiting posture, looking for and hasting to the *first* advent of the Messiah. This class does, therefore, very naturally terminate the canon of ancient Scripture, and is itself terminated by the most solemn injunction to the nation to adhere to the law of Moses, given to their fathers at Sinai, till an Elias, sent to them from God, should appear. This all interpreters understand to be John the Baptist. Immediately after the appearance of this precursor, the Lord Messiah—for whom they so eagerly longed,—*Mal.* 3 c.,—was suddenly to appear in the temple at Jerusalem. Thus was the nation placed in a waiting posture, looking for the *first* advent of the Messiah.

But the Messiah was to make two advents—one to suffer and one to reign—one to save the world and another to judge the world. The second advent, therefore, like the first, became, after the glorification of Christ, a center of prophesy.

The classification of the New Testament books resembles in several points that of the Old. The classes are in number four.

1. The Gospels.
2. The Acts.
3. The Epistles.
4. The Revelations.

1. The first class, or the gospels of the New, like the first class or five books of the Old, are demonstrative; and as these proved Moses to be the servant of God, so those are designed to prove Jesus to be the Son of God. These are the bulwarks of our religion.

2. Again, the second class of both Testaments—the Judges, etc., and the Acts of the Apostles, are historical.

3. In the third class of the New, we have the Epistles instead of the poetical of the Old; and,

4. The New Testament like the Old, closes with prophecy—the Apocalypse or Revelation of St. John—placing us in a waiting posture, looking for the second advent of our Lord Jesus Christ.

Such are the general lineaments of the glorious image of revelation. For thousands of years it has been the same. Time has not in any sensible degree altered the contour of the sublime and beautiful statue. If a pustule, or blain, or pimple, or wart, or a wound, or excrescence is found here and there upon it, let it be remembered that the Venus de Medicis might have all these and be the Venus de Medicis still; and so of the eternal and renowned statue of the Holy Bible.

God's people, because of the moral of hope, whether Jews or Christians, have always been a waiting people, as the prophet says, "Expecting, expecting," or waiting, waiting.

We now return from our hasty excursion to our argument—the Messiahship—the installment of our Lord Jesus into the office of Messiah.

Isaiah's Report.—"And all thy children shall be taught of the Lord." The first lesson in our religion is given by the Father of mercies, and is this—"Behold my Son, the Beloved, in whom I delight." The church, in fact, has no children who have not first learnt at God's lips this lesson—that Jesus is the Son of God.—54 c. Again, the Holy Spirit, speaking by this prophet of John the Baptist, bids this celebrated herald of the Messiah say to the nation—"Behold your God."—40 c.

Jeremiah's Report.—The great fundamental in Christianity being taught by God, and not man, the people of the new economy were not, like those of the old, to teach each other "to know the Lord." As believers, they were all to know him, from the least to the greatest. "And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know the Lord,' for they shall all know me from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more."—Jer. 31 c.

Isaiah's Second Report.—"Behold (at Jordan) my servant whom I uphold, mine elect in whom my soul delighteth, I have put my Spirit upon him and he shall bring forth judgment to the Gentiles." Again; "The Spirit of the Lord is upon me because he has anointed

me to preach glad tidings to the poor," etc. This prophesy the Lord Jesus applies to himself in the synagogue of Nazareth.—*Isa.* 61 c.

From the above prophetic notices we deduce the following, namely, that the eternal God was to be present at the inauguration of the Messiah, to give him at that solemn crisis, the spirit of his office without measure, and introduce the people to him in the glorious words, "My Son," etc.

If we duly weigh the extent of the Messianic revolution—that it was to affect the greatest interests in the state of the Jews; encounter the most inveterate prejudices, and supplant their ancient and authoritative religion with its resplendent ritual and gorgeous priesthood, we shall see that the installment of the Messiah warranted all the pomp and public majesty with which prophesy invested it, and which distinguished, in fact, the inauguration of our Lord at the river Jordan.

The revolution, so far as the Jews were interested, was:

1. From Moses to Jesus Christ.
2. From the servant to the Son of God.
3. From the old covenant to the new.
4. From the Justice of the Law to the Mercy of the Gospel.
5. From pedigree to principle.
6. From ceremonialism to truth and spirit.
7. From the type to the antitype.
8. From the shadow to the substance.
9. From national religion to that of the world.
10. From involuntary servitude to the law, to the voluntary freedom of the gospel—from slavery to sonship.

This last fact, that Christianity was to supersede the Law and become the religion of mankind, greatly warranted the inauguration of the Messiah by the voice of God and the descent of the Holy Spirit. It was, therefore, marked out with great precision, as to time, in Daniel's prophesy of the seventy weeks, and by Isaiah in regard to place and the pomp of heaven, which distinguished it.

"Seventy weeks are determined on thy people to anoint the Most Holy. Know, therefore, and understand that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, shall be seven weeks and threescore and two weeks. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall *destroy the city and the sanctuary.*"—*Dan.* 9 c.

It should be observed that the Messiah was never regarded or spoken of as having come, till after his installment in office at Jordan. Now Daniel limits this installment to a certain number of weeks of days, which Sir Isaac Newton has shown answers precisely to the time of our Lord's inauguration at Jordan in the days of John the Baptist.

But the installment of our Lord was the initiation of his mission, the Messianic mission—he was God's ambassador, God's missionary to the Jews. And many particulars of this mission has God's prophetic testimony to them.

1. The mission was to be preceded by a herald.—*Is.* 40; *Mal.* 4 c.
2. To be initiated by the Most High.—*Is.* 54 c., 61 c.
3. Restricted to the Jews.—*Deut.* 18, 19.
4. Organized with a particular design.—*Is.* 61 c.
5. To be delivered in God's own words.—*Deut.* 18 c.
6. To be taught without noise or ostentation.
7. The missionary Messiah was to be a preacher.—*Is.* 61.

The missionary course to be pursued by the Messiah after his inauguration, is noticed in the following particulars:

1. He shall teach the people.—*Psal.* 45.
2. Shall preach glad tidings to the poor.—*Is.* 61.
3. Labor chiefly in Zabulon and Naphthali.—*Is.* 9 c.
4. Appear in the temple at Jerusalem.—*Hag., Mal.*
5. Negotiate a new covenant.—*Jer.* 31.
6. Was to be a Jewish prophet.—*Deut.* 18 c.
7. Work miracles.—*Is.* 35 c.
8. Be rejected by the rulers.—*Is.* 53.
9. Betrayed by a friend.—*Zach.* 11 c.
10. Tried and condemned.—*Is.* 53.
11. Numbered with the wicked in his death.—*Is.* 54 c.
12. Buried in a rich man's tomb.—*Is.* 54 c.
13. Raised from the dead the third day.—*Psl.* 16.

Did Christ anticipate his inauguration? I answer he did. This is made evident by his language to the Jews—"Have you not read in the prophets, 'They shall all be taught of God?'" If Christ expected the Jews to have learned from prophesy that the New Economy was to be introduced by a lesson from God, he himself, of course, could not possibly have been unaware of it. Again, that he anticipated his initiation into the office of the Messiah, is evident from his not appearing until John's mission had taken its full and natural effect upon the

people, and roused them to the idea of the Messiah's immediate appearance—"When *all* the people were baptized, *then* cometh Jesus from Galilee, to John at Jordan, to be baptized."—*Mat.* 3 c. It is evident that nothing was fortuitous—nothing accidental to him.

As the Jews and the Christians differed in that the former were for sixteen centuries in a state of involuntary servitude to God, and the latter are in a state of voluntary sonship, so they of course differed in spirit. The Jews had "the spirit of bondage to fear;" but the Christians have "the Spirit of adoption, whereby they cry Abba, Father."—*Rom.* 8 c., 15. The gift of the Holy Spirit to the converted, is the great positive element of the Gospel. Remission is negative, but the Spirit positive. This gift is the true connecting link between the members of the body and the head Christ. The ministry baptize men in water for the remission of sins by his blood—a great ministry, truly—but Christ reserves to himself the power to baptize them in the Holy Spirit; so that "if any man have not the Spirit of Christ he is none of his."—*Rom.* 8. Therefore in one Spirit we are all baptized into one body, whether Jews or Greeks, bond or free, and are all made to drink into one Spirit because the body is not one member but many."—*1 Cor.* 12, 13. By baptism in the Spirit, whether the language be used by John the Baptist, Jesus, or Paul, nothing more is signified than that the gift is transitional, changing the state of the soul from the fear, weakness, dread and inexperience in which mere regeneration and baptism place it to a state of experience, love, power, and a sound mind. The cases of Pentecost, Samaria, and Cornelius, have no other meaning. The word is used figuratively, in all such places, and with reference to its transitional characteristic. The sufferings of Christ are called baptism, because by them he passed from one state to another, that is from life to death.

Apostolic Testimony: This describes the mission and ministry of the Lord Jesus to be identical with what we have just heard by the prophets—they are perfectly coincident, perfectly correlative. In the account of the installment, the mission and the ministry, the posterior harmonizes wholly with the anterior. The Lord Jesus was preceded by John the Baptist; was sent by the Father, sent to the Jews; sent to preach glad tidings to the meek, to deliver his message in the words given him, *Jno.* 17 c., and preach and teach without war, bloodshed, or ostentation. Again, he was inaugurated into office by miraculous interposition of God and the Holy Spirit, he labored in Zabulon and Naphthali, appeared in the temple, negotiated a new

Covenant, prophesied the overthrow of Jerusalem, wrought miracles, was rejected of the Jewish rulers, tried, condemned, and cruelly put to death by them; he was betrayed by Judas, numbered with the wicked, buried in a rich man's tomb, and raised from the dead the third day. The inauguration is noticed in this way by John the Baptist.

1. "He that sent me to baptize, the same said unto me, 'upon whomsoever thou shalt see the Spirit of God descending and remaining, the same is he that baptizes with the Holy Spirit; and I saw, and bare record that this is the Son of God.'"—*Jno.* 1 c.

2. *Matthew's Report*: "No sooner had Jesus arisen out of the waters than lo! the heavens were opened and he saw the Spirit of God descending like a dove from heaven and it remained upon him; and behold a voice came from heaven saying 'Behold my Son, the Beloved, in whom I delight!'"

3. *Luke's Report*: "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape, like a dove upon him; and a voice came from heaven which said, 'Thou art my Son, the Beloved, in thee I delight.'"—*Luke* 3 c.

4. *Mark's Report*: "And straightway coming up out of the waters he saw the heavens open and the Spirit like a dove descending upon him; and there came a voice from heaven saying, 'Thou art my Son, the Beloved, in whom I delight.'"—*Mark* 1 c.

5. *Peter's Report*: He witnesses to the initiation of the Messianic mission at Jordan.—*Acts* 1 c.; also *Acts* 10 c. Christ, himself, also refers to it in *Jno.* 5 c.: "The Father himself has borne testimony to me, 'Did you not at a certain time hear his voice and see his form?'" (the dove)?—*Jno.* 5 c.

Our Reasonings on the Inauguration.—Now this miracle of Christ's initiation into the office of Messiah is either true or false. If it is true, then he is the Messiah, the Savior of the world, and, therefore, nothing he taught can be false or erroneous. But if it is not true, then the evangelists have recorded a falsehood; John the Baptist, of whom Josephus speaks in the most honorable terms, and Matthew, Mark, Luke, John, and even Jesus—those models of piety, fortitude, courage, and all other virtues have falsified!!! and born testimony to a pompous and public installment of the Messiah that was never witnessed by any other or themselves either.

Again, if this illustrious miracle of the installment of the Messiah

did not occur, the prophets have recorded predictions that never were, and never will be fulfilled; and there is no true religion in the world; for there is no medium point between the Messiahship of Jesus and despair—there is in reserve for us only the blackness of darkness forever. The prophets deponed that Messiah should be of the royal family of Israel; of Abraham, Isaac, Jacob, Judah, and David, and sent to Judæa, Judah, and Bethlehem, in the early times of the fourth monarchy, before the abrogation of the law, before the overthrow of the city and temple, and before the royal family perished; and behold, all these events have occurred, and no Messiah has appeared, and, of course, none now can ever appear, as all these prophetic antecedents would be wanting in him. The overthrow of the city and temple is the grand dividing ridge between the true Messiah who was to come before that event and the twenty-four false ones that have come after it, of which Barcoshebus was the *first*. But no pretender after the overthrow of the city, the subversion of the temple service, and of the nation, can possibly bring along with him the prestige of Jesus of Nazareth. Maimonides of the twelfth century said, that when the Messiah came, he would restore the temple and the national genealogies which Herod burnt; but the genealogies which Herod destroyed were to point out the Messiah, and not the Messiah the genealogies. It is the perverse maxims of their Rabbis that have made the Jews at all times, since the overthrow of their capital, an easy prey to every impostor.

Again, if christianity is false, all who have suffered for it, or been purified and made righteous by it, have perished. The great spirits of Europe and England—Haller and Boerhave, Euler and Pascal, Locke, Newton, Bacon, Boyle, and all kindred spirits, who, like them, made a conscience of investigating the foundations of our religion and lived and died by it, were deceived.

Again, then the Bible, that highest literature—that monument of all that is beautiful, graceful, and sublime—that fountain of light and source of warmth—that model of composition in law, in logic, in history, in sweet poesy, in revelation, in morals, in love, in faith and hope—that immortal class-book—that purifier of all coarse literature and source of all that is pure—that inspirer of Milton, Shakespeare, Pope, Cowper, Gray, Parnell, Pollock, and Beattie, is itself uninspired, impure and false. The reader, I trust, is not prepared to accept this alternative. Let him embrace christianity with all his heart, and not imagine it to be illusive, like the prismatic colors, or the pot of gold at the foot of the rainbow.

Lord Bacon has said, "Nature is God's art, and art, man's nature;" may we not add, "The church is God's society, and society man's church?" Could we know the whole nature of man by looking at half his work? Could we understand his moral powers by looking at him through art alone, apart from society and its multiform institutions and relations? Certainly not. How then should the divine nature be known by looking at it through the material system merely? What a one-sided view of the Divinity we should have, were our knowledge of him restricted to nature alone, apart from religion, the church, and her institutions! To deny the inauguration of Messiah, is, of course, to ignore the Messiahship; to deny this, is to ignore the christian religion, and to deny the christian religion, is to present to mankind a one-sided view of the divine character as stated above. It is a blind effort to make men believe that the Deity preferred that his creatures should know his *power*, but remain ignorant of his *authority*; that he would be known through nature but not religion; in the material system but not the moral; that he would meet our animal wants but not our spiritual; that revelation is not a necessity of the divine nature! nor worship of the human!

It is, in fact, to ignore the life and righteousness introduced by Jesus Christ, and to imply that the world was created in order that sin and death might run riot in the race forever.

The grand miracle of the inauguration at Jordan may be vindicated by the following facts—first, whereas the Jews thought the law of Moses of perpetual obligation, nothing is more certain than that Christianity was to abrogate and replace it. Again, in a less direct, but no less certain manner, our religion was destined to put down all other religions, and also to revolutionize the nations politically. It was to put down princes from their thrones; subvert ancient dynasties; overthrow palaces; destroy regal pomp, shows and fascinations; dissolve armies; break down navies; cancel all orders of nobility in the state and in the church; change ancient laws, manners and customs; introduce new and ameliorated forms of government; and finally to restore the long-lost liberties of mankind.—*Is. 3 c.*

No epoch of the world's history, ever called more loudly for the divine interference than that of Jesus and the Inauguration. The destinies of the true religion as above stated demanded it. Accordingly John the Baptist was born and specially gifted for the occasion. Endowed, like Cicero and Demosthenes, with the highest order of eloquence, by his unrivaled oratory he placed the whole nation of the Jews at his feet. The most hardened and hypocritical of the sects

even were unable to resist the popular excitement, and attended his baptisms, but he discerned their insincerity, and faithfully rebuked them. "Ye race of vipers," said he, "who has warned you to flee from the impending vengeance?" But all the people were dipped in Jordan, and washed from their sins on the conditions of repentance and faith in him "the coming one," who immediately followed; for it was a prophetic condition of the Messiahship that that great personage known as Messiah, should appear "suddenly at the temple after John's ministry," which Jesus did; driving thence the brokers and dealers in doves, etc., and calling that sacred edifice his "Father's house." The moment had arrived then when John's mission was to terminate, and the more august embassy of the Redeemer inaugurated.

"*The heavens were opened!*" August fact! What can this mean but that the interior of heaven was thrown open to the eyes of the astonished multitude who attended the baptism—that high in the ethereal regions was seen the glorious shekinah—the visible symbol of the divine presence—the bright cloud that led the people through the wilderness, and filled the temple of Solomon, and which after this was seen in the miracle of the Transfiguration? What I say but this glorious spectacle with ten thousand times ten thousand and thousands of thousands of the spirits that minister in heaven, were seen high over head in the illimitable heavenly regions of the sky. Think of this glory, beauty and sublimity for a moment.


In books of evidence the poetry and drapery of events are properly thrown out or suppressed; but though the gospel account of the Inauguration is plain, and limited strictly to the facts in the case, yet doubtless the glory of this scene was great—far surpassing our conceptions; for if at the inauguration of the law God descended on Mount Sinai, and all the people beheld the glory of the Lord like devouring fire on the top of the mountain, what might be expected at the inauguration of the gospel? "*The heavens were opened*" is a higher thought. Glorious thought! The Lord shall rejoice in his works; the glory of the Lord shall endure forever; my mouth shall praise thee with joyful lips. "*The heavens were opened.*"—*Mat. 3.*

The Spirit of God descended upon him. While we gaze aloft at the shekinah, the throne of God and the innumerable company of angels in the clear unclouded sky, lo! from the midst of the eternal glory, dropping like a golden star, the Spirit of God in bodily shape like a dove, is seen by the Baptist calmly descending toward the baptized multitude, till finally it lights on the person of Jesus of Nazareth and remains with him. This was a lesson to the eye.

And there came a voice from heaven, saying, "this is my Son, the Beloved, in whom I delight." This was a lesson to the ear. So, then, this is at least one portion of Christianity that is not inspired, but came down literally from heaven and the lips of God, which is a higher thought than inspiration. On the authority of God himself the Redeemer of the world is a divine personage. His Son, the Beloved, in whom he delights. And was not this laying the foundation of Christ-worship? What so great a proof of the divinity of his mission and of his own divinity will any future competitor be able to offer to mankind? And yet when we meditate on the destinies of the Messianic mission in its results on this world and the next—on men and angels, nothing short of this splendid installment of the Messiah was necessary to its success and triumph. We have seen that when the Lord was glorified, the great God gave to angels and redeemed men in heaven a basis of truth, authority and assurance for their worship of Christ to rest upon by saluting him on the throne thus—"Thou art mine only Son, this day I have begotten thee." The same basis of truth was necessary on earth for our faith and worship to rest upon. Hence the voice from heaven. In the two miracles, the glorification and the inauguration, we have the privilege of contemplating the Messiah under two aspects—on earth and in heaven, suffering and reigning; the servant Lord, and the Lord servant; God on the cross, man on the throne; crowned with thorns and crowned with glory; so that the throne of God is the throne of the Lamb.

"Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, O King of Saints! Who shall not fear thee, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest."—*Rev. 17 c.*

Reader, it is not the epic of Christianity, its drama, chiefly, that we are called to contemplate with affection and reverence, but its hero—the Lord Messiah. He is the diadem of revelation, its miter and its crown, and the basis of Messianic worship was laid by the Most High when he installed him in the great mission of Redemption—My Son. "Let us consider attentively the Apostle and high priest of our profession, Jesus Christ."—*Heb. 3 c.*



CHAP. XXXVII.

The Transfiguration—A Type of Eternal Life.

"We shall all be changed."—1 Cor. 15 c.

WE have seen that, as embracing the future religion of the world, the Messianic Mission was inaugurated with marvelous pomp and majesty; and that the interposition of the Divinity, at the crisis, by a most magnificent manifestation of his glory, is fairly and fully vindicated by the greatness of the occasion, and the vast series of great revolutions to be effected by it in its progress throughout the earth.

Touching the Transfiguration, ancient prophesy is silent on the subject. It was a display of power intended, at the juncture, to meet a particular exigence in the Apostulate and conserve its unity and integrity. Yet our Lord being a minister of the circumcision and a Jewish prophet, did foretell it before it occurred; and therefore, like the other miracles in the basis of his Messiahship, it was of a composite character—a miracle of prophesy as well as of power.

"Verily I say unto you, there be some standing here that shall not taste of death until they see the kingdom of God come with power."

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes, that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things: but I say unto you, that Elias is come already, and they knew him not, but have done

unto him whatsoever they listed: likewise shall also the Son of man suffer of them."

To the above fact or miracle, the transfiguration of Christ, we have the testimony of John, Peter, Matthew and Mark. The first two were *epoptai*, eye-witnesses of his majesty.—1 *Pet.* 1 c., 16.

John's Report.—In his first Epistle this witness depones on the subject as follows: "For the Life was manifested, and we have seen it and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us."—1 *John* 1 c.

Peter's Report.—This witness interprets the Transfiguration as a rehearsal of eternal life—a daguerreotype, tableau, or image-picture of the glory to be revealed at the coming and kingdom of our Lord Jesus Christ. He says: "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were *epoptai*, eye-witnesses. For he received from God the Father honor and glory, when there came to him such a voice from the excellent glory, 'This is my beloved Son in whom I am well pleased.'"—2 *Pet.* 1 c.

Observations on the Transfiguration.—This miracle is part of one of the most remarkable connections of holy writ. It commences in chapter 16th, 13th verse, and extends to chapter 17th, verse 14.

To evolve in the mind of the twelve apostles his Messiahship, as the constitutional truth of the kingdom, the basis of his church, he puts to them this question: "Who do men say that I the Son of man am? And they answered, Some say that thou art John the Baptist, some that thou art Elias; and others Jeremiah, or one of the prophets." This report of the twelve, that the Jews allowed him to be every thing great but what he really was, the Messiah and Son of God, evidently excited the Redeemer; he therefore said to them, suddenly, "Who do you say that I am?" Peter as promptly replied, "Thou art the Christ, the Son of the living God." The Lord seems to have been cheered by this bold avowal, for replying to it, he blessed Peter, said he had not received this from flesh and blood, (as the Jews had received their opinions of him from the Pharisees,) but his Father in heaven. He then made him the Janitor of the kingdom, gave him the keys, and solemnly declared that as his name was *Petras*, Stone, so certainly would he build his church upon the truth which Peter had uttered, and which formed the great issue between him and the nation. "On this rock I will build my church, and the gates of hell shall not

prevail against it." That is, his church should be erected on a truth—his Messiahship—which never would be disproved.

It must be remembered that the Twelve Apostles, at this crisis, cherished exceedingly low and secular notions of his kingdom. Like all other Jews, they believed that the Messiah was a king rather than a priest; and belonged rather to the outer than the inner government—the palace rather than the temple, or the state rather than the church. They expected, consequently, that the kingdom of heaven would outrival the empire in material greatness, and that the Messiah would outshine in the city of Jerusalem all the magnates and heroes that had ever swayed a scepter before him.

What the Lord had just said of the impregnable basis of the church and kingdom, did, therefore, very probably, greatly elate and perhaps inflate them, and cause them to imagine that in becoming the inheritors of such an enduring empire, they were the most fortunate of men. But the Lord very promptly took the conceit out of them; for perceiving that notwithstanding this error, they really believed what Peter had confessed, he introduced to them a new subject, which was to form the topic of a second lesson in his kingdom; and which, he knew, would repress their pride and lay in the dust all their splendid secular expectations.

The narrative proceeds: "From that time Jesus began to show unto the disciples how he must go to Jerusalem and be delivered into the hands of the Scribes and Pharisees, and be killed and rise again the third day." That the Twelve were greatly discomposed by the thought, amazed, confounded, discouraged, dispirited, may be inferred, first, from what the Redeemer afterward said to comfort them; and, secondly, from the conduct of Peter on the occasion, whose feelings and anticipations were so offended by what his Master had said, that he even presumed to take him aside and rebuke him, saying, "That be far from thee, Master; that shall not be unto thee." But the Lord, not sympathizing with him in feelings so hostile to the end of his mission, turned the rebuke upon the too impulsive Apostle, and said, "Get thee behind me tempter; for thou art a stumbling-block unto me; for thou savorest not of the things that be of God but the things that be of men."

That the Messiah was to deliver the Jews from the yoke of the Romans, was a sacred conviction with all the Jews; and the dream of a visible Messianic theocracy adhered to their thoughts with the utmost tenacity to the last moments of their great Master's presence

with them on earth. "Lord," said they to him, at the very moment of his ascension to heaven, "Wilt thou at this time restore the government to Israel?"

What he had said to them of being put to death at Jerusalem covered them with a dismay not unobserved by the Redeemer. But he faithfully rebuked their earthly ambitions; and reminding them of the last judgment, asked them this searching and discriminating question: "What will it profit a man if he should gain the whole world and lose his own soul. For the son of man will come in the glory of his Father with all the holy angels, and then will he reward every man according to his works"—not according to his wealth, or office and secular position.

They were doubtless at this moment greatly perplexed—perhaps they thought of their homes, their wives and children dear, for they had left behind them every thing, and for the good cause had sacrificed whatever on earth good men hold dear. They had left all and followed him. Their disappointment was more than flesh could bear. The shock which the news of his death gave to their feelings and ambitions was such that except modified by some ameliorating fact would very likely have affected their faith, and finally reversed all their convictions of him as the true Messiah. But he had chosen them for great purposes, and he still regarded them, with all their imperfections, as his own. "Having loved his own from the beginning he loved them to the end."

What was to be done for them at this moment of despair? If the bare mention of his death had so crushed their hopes and alarmed their fears, how were they to stand the fact itself? The Lord Jesus most graciously condescended to meet the emergency, and reinvigorate their enfeebled resolution. For this purpose he says: "Verily, I say unto you, there be some standing here that shall not taste of death till they see the kingdom of God come with power." These delightful words operated no doubt with happy effect on their feelings, renewed their hopes and strengthened their resolutions, to persevere in the good but hazardous cause of their great Master.

In our exposition of the Transfiguration, it must be borne in mind that the Scriptures recognize the kingdom of Christ under two forms.

1. One of grace and one in glory.
2. The present and the future kingdom.
3. In the former Christ suffers.

4. In the latter he reigns.
5. In the one he bears the cross.
6. In the other he wears the crown.

Christ is said to have been crucified in weakness: the present kingdom is derived from his weakness—founded upon the cross by which he redeemed the world. His future kingdom is derived from his power by which he raises mankind from the dead. So that one kingdom is founded in his humanity, and another in his divinity, or one in his weakness and one in his power. When Christ promised that some of the Twelve should see before their death the kingdom of God in power, did he have reference to the first or second—the present or future kingdom?

I answer that he most assuredly meant the future kingdom—that of glory. And my reasons for thinking so are the following, namely:

1. When the present kingdom was inaugurated by the Father of Mercies at Jordan, on the borders of Zabulon and Naphthalim, some of the Twelve were present; but that was in the past, and could not be the thing meant.

2. One will say that the day of Pentecost is referred to. That can not be, for not *some*, but all of the twelve were present on Pentecost.

3. Christ calls the kingdom, of which some of the twelve were to obtain a sight, "the kingdom of God in power." This is characteristic of the future kingdom.

4. The Transfiguration, to which he admitted three of them, one week subsequently to his having made the promise, is not at all a picture of the kingdom now in progress of development.

5. Peter, who was one of the *epoptai*, or eye-witnesses, interprets it of Christ's everlasting kingdom.—See 2 *Pet.* 1 c.

The transfiguration is, therefore, a glimpse, vouchsafed three of the twelve, of the glory to be revealed at the Lord's second coming. It is a daguerreotype, or rather a *tableau vivant*, of the resurrection state in which Christ appears as king, and Moses and Elias, the representatives of his people, of whom some will be raised from the dead like Moses, and some transfigured like Elias.

What points soever are found in the tableau of the transfiguration, the same will form elements of the kingdom of glory at its inauguration by God the Father. In the tableau, then, we have the following, viz.:

1. Christ, the king in glory.
2. Moses, the representative of the raised dead.
3. Elias, of the changed living.
4. Conversation on the death of Christ.
5. The Shekina, or cloud—symbol of the divine presence.
6. The voice of God from the cloud.
7. God in the cloud.

Now touching the eternal kingdom, what new acquisition of knowledge concerning it do we make from the transfiguration?

1. We are to behold the king in his beauty and glory.
2. We are to behold all the saints in glory.
3. Our personality is to be restored, whether we are raised from the dead, as Moses, or changed in the twinkling of an eye, like Elias.
4. Eternal life, like the present, is to be characterized by rational and colloquial intercourse; we are to converse on the death of Christ, which he accomplished at Jerusalem.
5. We are to behold the Shekina, or symbol of the divine presence, the cloud that brought the people out of Egypt, that was seen in Solomon's temple and on the mount of transfiguration.
6. We are to hear the voice of the Almighty saying, "Behold my Son, the Beloved, in whom I delight; hear you him." Thus, we learn that all saints are to have an introduction to the Son of God, who redeemed them; and that the kingdom of glory in the heavens, like the kingdom of grace at Jordan, is to be inaugurated by a repetition of the same delightful truth—that our Redeemer is divine, the Son of the living God. O admirable religion! Its author, then, how admirable!

The introduction of the future kingdom—the king in glory, the raised saints, and the changed living, are described by Paul thus: "The Lord Jesus himself shall descend from heaven with a shout, with the voice of an archangel and the trump of God, and the dead in Christ shall rise first; then we, who are alive and remain, shall be caught up together with them to the clouds to meet the Lord in the air, and so shall we be forever with the Lord."—1 *Thes.* 3 c.

Without doing violence to the tableau or picture of the glorious kingdom, may we not suppose that when caught up into the air, the saints, in order to receive the predicted introduction to the Messiah, will, in a mighty circle, immeasurable by the human eye, arrange themselves around the person of the king, the angels behind them in

another; and behold, in this the day of his espousals with the redeemed and glorified church, the arm of God from the cloud placing on the brows of the glorious one the diadem of eternal life, accompanied with these words: "Behold my Son, the Beloved, in whom I delight; hear ye him." Gratulations, eternal gratulations succeed, and so we are forever with the Lord.

Such is the tableau of the transfiguration — a glorious miracle wrought on the person of our Lord Jesus, to evince to all men that he is king Messiah.

2. Again, the miracle was designed to confirm the faith and exalt the hopes of the apostles, and after them the faith and hope of all Christians.

The Transfiguration should therefore be the theme of our most devout meditation. It should be studied by every disciple who desires to possess a bright and animated hope of the glory to be revealed.

When we meditate on *hades*, the receptacle of the souls of the dead, "clouds and darkness rest upon it." But when our meditations overleap the negative, and by the Transfiguration ascend into the positive of eternal life, all is sunshine, unclouded glory, and eternal day. The problem of humanity is solved. Man is immortal; and the principal end of his existence is "to glorify God and to enjoy him forever." — *Catechism*.

Many men are very cruel to their own soul. Could their own soul address them on the subject of religion, might it not speak as follows:

Ah, sir, thou hast wronged and ruined thine own soul; thou hast not fed me with the finest of the wheat, nor given me to drink the blood of the grape; thou hast not brought to me the first fruits of the golden harvest, or of the herd, or of the flock; thou hast not fed me with milk and honey, or wine and oil; thou hast not given me the true manna, the bread of God which came down from heaven, of which if a man eat he shall live forever; nor the water of life of which, if a man drink, he shall thirst no more. Thou hast not clothed me with embroidered raiment, nor arrayed me in white linen down to the feet, nor girt me about the breasts with a golden girdle; thou hast not decked me out with robes of fine linen white and clean; nor beautified me with ornaments of gems and gold. Thou hast put no bracelets of agate upon my wrists, nor rings of diamond upon my fingers; nor filled my hand with the palm; no jewels sparkle in my ears; my forehead hast thou not made resplendent with gems and rubies and the fine gold of Upas; thou hast not placed a diadem upon my brows. Thou hast not set a fair miter upon my head,

shining with topaz and beyrl and all precious stones; thou hast not shod me with sandals embroidered with needle work, and inlaid with gems and gold.

Thou hast erected for me no ivory palaces, prepared no bed of cedar, nor wrought into the covering thereof the sardis, the topaz, the onyx, the jasper and the sapphire. Thou hast not led me into the garden of spices—the heavenly Eden where walks in the beauty of holiness the second Adam mid beds of myrrh, aloes, lilies and frankincense, stacti, onycha, camphor and galbanum.

Thou hast not planted me like a tree by the rivers of water; thou hast not made my branches grow into a multitude, nor hast spread out my roots by the waters, nor has the dew lain all night upon my branch. Thou hast not set store by me as the jewel of thy heart, the light of thine eye, and the pride of thy life; but hast despised me with all my powers, hast starved me, left me poor, and blind, and naked, and wretched—a worthless thing which must shortly be entombed, not in a mausoleum built by apostles and prophets, the Spirit of God, the Son of God, and God himself, but in a waste howling wilderness—the invisible and to me unknown world, where ghosts, they tell, and shades, and demons, and damned spirits, and the wicked dead, and the wreck and ruin of a sin-stained universe do travel—the unfathomable abyss of damnation and eternity in wild confusion, fierce war and endless despair. O thou money lover, thou fame lover, thou learning lover, thou office seeker, thou pleasure hunter, thou self lover, thou wine bibber, thou suicide, thou soul traitor, thou justice hater, thou faith hater, thou repentance hater, thou Christ hater, thou God hater, thou sin lover, thou devil lover, thou hell lover, thou hast sent me, thy real self, all naked, to the pit—the bottomless pit—the pit of eternal despair!

Reader, go into Eden and Paradise, and seek the company of the second Adam that now walketh there; read thy Bible; and feed thy soul with fine wheat, milk and honey, and wine and oil; give her for raiment the righteousness recorded there; so shall the jewel of thy heart bless thee, and like Christ, be clothed in a robe of white silk down to the feet, and girt about the breast with a golden girdle. Thou shalt then put a palm in her hand, and on her brows a crown of pure gold; her palaces shall be of ivory, and her bed of gold, and the covering thereof tissue of silver and all precious stones; and she shall at last sweetly sleep in the faith of Jesus—the blessed mausoleum of all that fear God.

Reader, thou art but the mortal of a day; yet, though an atom, thou

art nevertheless susceptible of a universe of suffering; though but a drop, thou art subject to an ocean of pain; though a point, yet exposed to infinite despair; though a moment, obnoxious to endless damnation. Ask not where is God? Say, where is he not? If he is so great as to be everywhere, and thou so little as to be almost nowhere, wilt thou by thy obduracy gratuitously incur his displeasure? Forbid it heaven! Flee from the wrath to come. Lay hold of eternal life; hazard no adventure here; beware of temerity; the die is cast for life—thy precious life; thy true jewel; thy very and veritable soul. I will show thee, says Christ, whom to fear. "Fear him who, after having destroyed the body, is able to cast both soul and body into hell fire. Yea, I say unto thee, fear him."

Though on earth, thou mayst be in hell; though a man, mayst suffer a demon's woes; though made for heaven, thou mayst go into punishment prepared for the devil and his angels. Thou hast tasted the blessings of light, but may be reserved for the blackness of darkness forever. Thou hast been called to the liberty of Christ, but mayst yet be loaded with chains of darkness and kept with devils against the judgment of the great day. Shall Christ bear thy sins in his own body on the tree, and wilt thou snatch them back from him to bear them thyself in hell? God has chosen thee for salvation; dost thou prefer damnation? Dost thou prefer hell to heaven, demons to saints, Satan to Christ, suffering to glory, punishment to reward, death to eternal life?

Thou hast had a pious mother; dost thou ask Satan for thy father! from a table of dainties on earth, wouldst thou go into the unseen world to feed on ashes? With a devout father, thou cravest hell for a mother! Are the depths of despair to be prized above the heights of glory?—and the darkness of damnation to pleasure forevermore at God's right hand in heaven? Are floods of fire to be preferred to seas of heavenly rest? or streams of brimstone to the river of the water of life?

Thou wast made for praise, wouldst thou live to groan? Thou wast made to invoke blessings, dost thou utter curses instead? Is brutal deformity in hell more to be desired than angel beauty in heaven? In all opposites, dost thou choose the bad? In all contrarieties reject the good? Thou wast made for life, not death; for joy, not grief; for pleasure, not anguish; for good, not evil; for glory, not shame. Wouldst thou purchase temporary pleasure with eternal pain? joy with woe; shows with wailings, and fascinations with gnashing of teeth?

Thou hast seen in the Transfiguration the glory that is to be revealed. Wouldst thou not that thy personality might be restored at the resurrection? Hast thou no ambition for a presence of beauty and glory—a form excelling human—an angel form—a person like Christ's glorious person? Art thou not hungering and thirsting to behold the king in his beauty—to see him in the day of his espousals—crowned by his Father with many crowns, and wedded to his church forever? Dost thou not long to see the saints and angels—the shekinah—that fair cloud that brought the people out of Egypt, and that filled the temple of Solomon? Wouldst thou not hear heaven's sweetest saying—"Behold, my Son, the Beloved, in whom I delight!"

Turn, Reader, turn thee from thy sins, and seek salvation through the blood of the Lamb. The Messiahship alone solves the problem of life.

We have now walked about Zion; we have gone round about her; we have told the towers thereof; we have marked her bulwarks; we have considered her palaces. For this God (who has been manifested in flesh) is our God. He will be our guide even unto death.

The Messiahship being proved true, Christianity can not be false; and its element of salvation from sin, death and hades will always commend it to our heart, even as its authority will always commend it to our head.

We feel that from the beginning of this argument we have been grappling with subjects and systems in many respects vastly too great for our powers, both of knowledge and logic, fully to use, as they ought to be used, or understand as they ought to be understood.

A fact is something done; a truth is something spoken. Some person, in his generalization of the things of Christianity into facts, commands and promises, enumerates specifically as the facts—the *death, burial and resurrection* of Christ. This is a very cramped and limited view of the facts of the gospel. A much wider range is offered to us in the following series, viz.:

1. The Incarnation.
2. The Inauguration.
3. The Transfiguration.
4. The Crucifixion.
5. The Resurrection.
6. The Ascension.
7. The Glorification.

Each of these being a fact, and a miracle, and also the complement of a prophesy, and all of them being identical with that which characterizes the true Jewish or Scriptural Messiahship, it would seem strange that ministers and evangelists should attempt to preach Christ through any other medium of fact, did we not know that many have never received any regular instruction on the gospel, and that others have anticipated the holy Scriptures, by their human systems, in this as well as other matters. But these are the normal, the miraculous, the prophetic facts, by which to preach Christ and him crucified. By these, also, all the Types are verified and their conditions filled.

But since the God of heaven installed our Lord Jesus Christ as the Jewish Messiah, transfigured him, raised him from the dead, received him up into heaven, and glorified him, therefore, we conclude with our proposition that "Jesus is the Christ the Son of the living God."

CHAP. XXXIX.

Dialogue between the Apostles of Christ and the Jewish Prophets.

Apostles.—Brethren, you revealed a great Redemption.

Prophets.—Indeed! We were not aware of it.

Apostles.—Not aware of it! You surprise us. Are you not aware that you described with much particularity in your prophesies the incarnation, inauguration, death, burial, resurrection, ascension, and glorification of the Messiah?

Prophets.—We never dreamed it.

Apostles.—Were you not inspired of the Holy Spirit to speak and record prophesy?

Prophets.—We were; but that might be the reason of our ignorance.

Apostles.—How so, brethren?

Prophets.—Because, had it been of man, had it resulted from private individual impulse, its import doubtless would have been understood by those who delivered it; but being selected by the Most High to foreshow but not foreknow, to predict but not foresee, we spoke only as we were moved by the Holy Spirit, and while we understood the words, we were ignorant of the sense of our predictions.—1 Pet. 1 c.

Apostles.—In assuming this position do you not invalidate your own testimony?

Prophets.—As our own we invalidate it; but as the testimony of God we establish it. Our prophesies were but shadows of coming events, foreseen by the spirit, but veiled to us.

Apostles.—You were not aware then, that in the grand utterances which he inspired, you were involuntarily laying the foundation of the world's religion?

Prophets.—Not at all: but if we predicted great things concerning the Messiah, the God of Israel be praised. If facts establish prophecy, prophecy establishes his foreknowledge, and the divinity of our mission.

Apostles.—What then thought you of the Messiah? Whose son did you imagine him to be? Did you think him to be the son of Abraham, Judah, and David? Or did you rise to a higher level of thought and deem him divine?

Prophets.—Our thoughts halted at his pedigree, as a prince of the house of David, and we never dreamt that he was divine.

Apostles.—What were your meditations on his kingdom?

Prophets.—We thought that in his kingdom he was to be greater than Nebuchadnezzar, who had destroyed the first temple, and than Cyrus, who gave command to have it rebuilt; but we were informed by the Spirit who inspired us, that the things we uttered were designed for another age and another people and could not be understood by us.

Apostles.—Did you meditate on them?

Prophets.—We “searched diligently and inquired accurately” into the nature of the sufferings for the Messiah and the glory that was to follow these; but we were told that not for “ourselves did we minister these things.”

Apostles.—As you thought him a hero like Cyrus, belonging rather to the palace than the temple, did your thoughts of his kingdom halt at the outer, the external, the political?

Prophets.—Our thoughts rose no higher. Our meditations terminated on him as the hero of a military empire, and belonging, as you say, rather to the palace than the temple.

Apostles.—It must equally surprise and delight you then, to learn that, though involuntarily, you have nevertheless been the instruments of incomparable good to the world, and laid a basis for its faith against which the powers of darkness shall not prevail.

Prophets.—If in this matter we acted as we were acted upon by

the Holy Spirit, if we involuntarily and ignorantly served him in his gracious designs, it will but render our testimony the less suspected by discreet and thoughtful men, to know that in the delivery of prophesy there could be no collusion among the prophets.

Apostles.—But did not your holy lives, brethren, and the stern messages you delivered, make you unpopular, and cause you incredible suffering?

Prophets.—Your brother, the Apostle Paul, records the divers manners in which we suffered, when he says, "They were stoned; they were sawn asunder; they were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, being destitute, tormented, afflicted; of whom the world was not worthy; they wandered about in deserts, and in mountains, and in dens and caves of the earth."

But, brethren, may not we, the Prophets, interrogate in turn you, the Apostles, touching a few matters?

Apostles.—We are at your service, brethren, to answer all questions relative to the facts of which we are the authentic witnesses.

Prophets.—Did you choose the Messiah for your master, or did he choose you for his witnesses?

Apostles.—We remember that while yet with us he said: "You have not chosen me, but I have chosen you, and ordained you that you should go and bring forth much fruit."—*Jno.* 10 c.

Prophets.—It was with you, then, as witnesses, as with us, the mediums of prophecy. We were alike chosen of God for our respective works. What, pray, did you and the nation think of the Messiah and his kingdom, after you beheld him? Were your thoughts of a higher and purer character than ours?

Apostles.—No; by no means; they were low, earthly, and political, for as you thought him a temporal prince greater than Nebuchadnezzar, who destroyed Solomon's temple, we thought him a temporal potentate greater than Cæsar who destroyed Herod's temple.

Prophets.—Were his inauguration at Jordan, his transfiguration on the holy mount, his death, resurrection, and ascension to heaven events which you expected to occur?

Apostles.—Not one of them. All of them, on the contrary, were thrust forcibly upon our senses. Some of them were startling to our faith, and others exceedingly distasteful and contrary to our fondest wishes, hopes, and ambitions. His patience with our ignorance was a miracle. Far from expecting in the Messiah an *incarnation*, the

nation, after waiting for him fifteen centuries, killed him when he came.

Prophets.—But your views of his government, as taking cognizance of “the reins and heart,” must have been greatly enlightened and elevated by his unrivaled teaching during the period of his public mission?

Apostles.—By no means; the outer government—the dream of an Israelitish theocracy, or deputy monarch, still haunted our thoughts. We looked for a personage less than God, but greater than Cæsar and all other earthly monarchs; and we and others would, if we could, have made a king!

Touching his people, we were wholly indiscriminating in regard to them; for though he used various devices and dark sayings to arrest our attention and lead us to the difference between the law and the gospel, faith and flesh, liberty and slavery, servitude and sonship, such as that John the Baptist “was the greatest of men, yet the least in the kingdom of heaven was greater than he;” that “if the Son made us free, we should be free indeed,” and that “unless a man was born of water and spirit he could not enter the kingdom of heaven,” yet we did not and could not realize either our state of involuntary servitude under the law, or our state of delightful freedom from it under the gospel to which he referred. Nor did these groveling thoughts desert us till he left us. Our ignorance and temerity were such that even at the solemn moment of his departure from earth to heaven, we boldly presumed to ask him whether he would at this time “restore the kingdom to Israel;” and so, till the descent of the Holy Spirit on the day of Pentecost, we continued to believe or imagine that he was but the hero of an outer, secular, and political system.

Prophets.—You are aware, brethren, that our national deliverance from Egypt by Moses, the man of God, was double, that is, it was a deliverance from bad government and false religion; or it was civil and religious. Pray, is it so in the gospel system? Is the redemption both religious and civil? It seems to consist at present only of the inner or spiritual element.

Apostles.—The Messianic order, like the Mosaic, is double. It consists both of a civil and a religious redemption. But while in the Mosaic the political preceded the spiritual, the kingdom the tabernacle, the law the ceremonial; in the gospel, on the contrary, this order is reversed, and the inner or spiritual precedes the outer and political. The inner government goes into the hands of Christ

many days before the outer passes into the hands of his saints. Our brethren will attain to that rest only through a great fight of afflictions. But the kingdoms of this world will yet become the kingdoms of our God and his Messiah, and he shall reign forever and ever. The saints shall yet possess the government. The nations will yet sing the song of temporal and spiritual deliverance. They shalt yet sing "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, O king of saints; who shall not fear and glorify thy name, seeing thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest."—*Rev. 16 c.*

Prophets.—The inner government, then, is designed to work out for itself an outer one, or the spiritual, the political; or Christianity a new people, a new state or society.

Apostles.—God works from centers, from within, from the heart of systems outward; he has given us a spiritual, and by that will give us a political government; for the one is as necessary to peace as the other is to salvation.

Prophets.—Brethren, the Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you and give you peace.—*Num. 6 c.*

Apostles.—The grace of our Lord Jesus Christ, the love of God our Father, and the comfort of the Holy Spirit be with you. Amen.—*2 Cor. 13 c.*

CHAP. XL.

Christ's Miracles.

1. A MIRACLE must conform to the laws of evidence—*observation* and *experience*—otherwise it is the same as if it were not wrought.
2. It must, in its nature and aim, embody goodness as well as power.
3. This end must be worthy of God who works it.

The miracles wrought on Christ and those wrought by him conform to those tests or laws. Having received the Holy Spirit without measure, the exercise of this divine power was not restricted to a single miracle, or to one kind of miracle, or to any single field of existence, or to any one system of things—as to physical nature,

when he struck from his person the all-powerful and all-pervading influence of gravitation, and walked on the waves of the sea as on the dry land, or to the circle of art, as when he created a dinner by the sea-side for his disciples; or to the vegetable kingdom, when he blasted the fig tree; or to hades when he raised the dead, etc., but extended to all circles of being, life and thought. To expel a demon or marshal twelve legions of angels was the same to him. As if unconscious of that infinite ocean of unused power, which, like the great deep, couched beneath, miracle-working in him was so free and graceful that the most stupendous of his works seemed but like the gentlest ripple on the bosom of the sleeping sea. With an ineffable sweetness of spirit he opened the human understanding or shut the heart; he could create bread, blast a tree, subdue a colt, open the blind eyes, unstop the deaf ears, unloose the dumb tongue, or recall the dead; create fish, provide a meal, or vanish from supper, discern the thoughts of the heart, detect the traitor, read his treason, and foretell his fate—lunacy and the rickets; palsy and the plague; the crippled and the crazed; the leper and the lame; the deaf and the dead; the demon and the devil; the withered and the halt; the sick-bed and the grave; the air, the earth, and the sea; rocks, vegetables, and animals; men, spirits, and angels, felt the glory of his presence and responded to his power. All recognized in the word of this resplendent personage the power of the Spirit of God, and were ready to exclaim with one of the mothers of Israel, "Blessed is she that bare thee, and the breasts that nursed thee;" but, reader, it is not to the picture but the artist, not to the grand edifice but the architect, not to the admirable statue but the more admirable statuary; not to the miracle but to the miracle-worker, we invite your attention and reverence. These are some of his doings, but the full thunder of his power what heart can comprehend? Nothing is all things, and all things are nothing to him. With equal ease and grace he imparted his miracle-power to others, and worked wonders nigh or far off, in person or by proxy, till like the natural sun he—the sun of righteousness and light of the world—became his own witness.

Walking with Christ in the gospel we become acquainted with his precepts and doctrines, and imbibe his lofty sentiments. Who, before him, added philanthropy to patriotism—lived for his country and died for the world? Who, but he, ever thought of changing the religion of the world, and for atheism, deism, polytheism, giving to all men the knowledge and religion of the one living and true God? Who, like him, took the just difference between the short life of the

individual and the long life of humanity, and with far-reaching wisdom taught us to do good, even to enemies, and look for our reward at the resurrection of the dead? Who, like him, linked righteousness to holy communion with God as its great reward? Who, but he, ever dared to place the doctrine of a general resurrection on the fact and certainty of his own personal resurrection first? None. Who, but he, ever conceived the strange but brilliant thought of saving men from sinning? Who ever imagined what he both foresaw and predicted, that his death would stop the effusion of sacrificial blood all over the world? Who, but he, ever taught men to be satisfied with the honor that cometh from God alone? Who, but himself, ever became poor that he might enrich the world? Let us then refresh our weary souls with his great sentiments—let us replenish our hearts with his immortal doctrines; let us read unceasingly the holy Scriptures, and by a holy life teach others the value of his unrivaled lessons.

Though we have reached the very heart of the body of Christian evidence, we have, by no means, exhausted the subject. There is still behind intact the elements of a glorious logic in prophecy and history, in doctrine and morals, in apostles and prophets, saints and evangelists, Jews and Gentiles, individuals and nations, so that when the man of finer utterance and profounder thought than ourselves, turns his inquiries in this direction, he will find at hand all the logical elements necessary to give a higher finish to those features of beauty and excellence, greatness and glory, in the single image of the Messiahship, the mere lineaments of which I have been enabled through grace to chisel out in the preceding sketch.

CHAP. XLI.

The Apostles' Miracles.

1. TOUCHING the Apostles, they were to do greater things than Christ himself; and because Christ said so, we take it for granted they did, for their very shadows passing over the sick healed them. But if he said they would do greater things than he while he was on earth, he did not say that they would do greater things than he after he had ascended to heaven. Therefore in shedding down the Holy Spirit on the day of Pentecost, and thereby inaugurating the second Mission, and by the gift of languages, opening as it were, in a

moment the door of faith to all nations, he performed in an instant a miracle that embraced in its wide-spreading arms all the wonders that were subsequently performed by the Apostles. The excellence of the gift may be seen in its application to the state of things on Pentecost.

2. But one more miracle was needed to complete and perfect the proof for the truth and the worship of Christianity—that was that the worship of the Son which began on earth should be seen to be perfected in heaven. This miracle was granted. This miracle was performed by vision on the beloved disciple John—who says: “And a door was opened in heaven; and the first voice which I heard was as it were the voice of a trumpet talking with me, saying: Come up hither.”—*Rev. 5 c.* The full chorus of the Messianic worship then opens upon his eyes and ears; and lo, a great multitude that no man could number of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb; and they cried with a loud voice saying, Salvation to our God who sitteth upon the throne and to the Lamb.

As Christ on earth was the center of prophesy and miracle, so in heaven he is the center of worship and praise—the slain Lamb in the midst of the throne.

The gorgeous vision of the Apocalypse, like night, opens the heavens of religion, and reveals to the delighted senses of children as well as men, shining stars and resplendent constellations, which can not however be seen in the bright light of the sun of righteousness.

The miraculous vision of the Apocalypse whereby heaven is opened, and the worship of our Lord Jesus Christ which began on earth is shown to be perfected in heaven, was a marvelous miracle and a marvelous revelation. It will appear the more so as it is considered in connection with the preceding miracle of opening the door of faith to all the nations of the earth by the gift of languages. Thus heaven and earth, or earth first and heaven afterward, were opened miraculously by the Spirit of God to close up the Messianic argument to the people of that day. There are more things both in heaven and earth concerning Christ than are dreamt of in our Theology.

In the volume of religion, as in the volume of nature, there is night as well as day, darkness as well as light.

*Men wonder how the night reveals
The splendors that the day conceals.*

The darkness of the Apocalypse reveals to us resplendent person-

ages and a glorious worship which we in vain look for in the noon-tide light of the four gospels, and other sacred writings.

In the nightly heavens of the Apocalypse shine forth stars of every magnitude, single and in groups—resplendent constellations shining forever and ever, but like the stars and constellations of the natural heavens, too distant to be reached by ordinary vision. They are for the deep thinkers in the house of God, and those possessed of the most telescopic power of vision and thought.

Though babes in Christ, as well as men, see and admire the glories of the Apocalyptic vault, as they do those of the ethereal vault, sparkling with stars and golden constellations, yet in the one case as in the other, deep thinkers only can penetrate and explain them.

Sparkling with gems and jewels, gold and rubies, the Apocalypse forms a crown to Christianity, which, placed on her brows by the hand of heaven, is the pledge of her divinity and the gorgeous symbol of her authority.

CHAP. XLII.

Doctrinal Evidence.

Two things are especially to be considered in regard to Christianity, viz.: its truth and its structure. The first refers to God's power, and the last to his wisdom. Its truth and authority rest on an objective or external proof; its wisdom and goodness on its subjective or internal correlation with our spiritual necessities.

Christianity not only makes provision for our spiritual life, but awakens and develops it. As our animal nature is evolved by animal forces, and our rational by rational, so our spiritual is evolved by spiritual. Till, therefore, these forces act upon us, our spiritual nature lays in *cumulo*, in envelope, dormant, asleep, dead. No man, therefore, knows naturally what spiritual life is; and as it can not be judged of arbitrarily but only relatively; nor abstractly but in the concrete with his own nature; nor theoretically but experimentally; it follows, therefore, if a man would know this third phase of life, and enjoy it now and forever, he must not deal with Christianity arbitrarily, abstractly or theoretically, but place himself in a position in which he may feel the power of the forces of the kingdom of heaven, and participate in their benefit; then he will be able to

judge *experimentally* of the internal structure of our religion, and the wisdom of God who made it.

1. Christianity provides for us a great public functionary—a teacher—our Lord Jesus Christ, whose words, he himself says, lend “spirit and life” to the soul, as the soul lends life to the body. Accordingly, on the great subjects of life and responsibility he speaks to us with all authority and decisiveness. But, till his vivifying words have startled into life the conviction, who of us would have imagined that the first of all our spiritual necessities was a divine teacher?

2. Our worshiping instincts being blind, and having led us astray, the true Theology became a necessity. Accordingly, the great Teacher meets our wants on this point, and informs us that there is but one living and true God, who created all, upholds all, and governs all—that he is our heavenly father who loves us, and sent his Son to seek and save us.

3. We required to be taught the true moral; he therefore directs us to do to others as we would that others, in similar circumstances, should do to us; and not only to do no evil, but not to think it. His moral code reaches the reins and heart; and our spiritual necessities are thereby seen to be deeper in degree than the princes and teachers of law and moral science have imagined.

4. We required to have placed before us a model character. Christ is that character; and holiness and heroism are its major elements.

5. We required to be held responsible for this character, this moral and this theology. Accordingly Christ says, that for every idle word shall men give an account in the day of judgment.

6. In the solemn last judgment we required a president who was a peer—an equal—a son of man—that while he judged us, he might also sympathize with us in our miserable trials and temptations on earth. Christ is that Judge. “The Father judgeth no man, but has committed all judgment to the Son, that all men might honor the Son as they honor the Father, and because he is a Son of man.” *Jno.* 5 c. We are to be tried then by one “who was tempted in all things like ourselves, yet without sin.”—*Heb.* 2 c. A judgment, and a standard of right and wrong, are instincts of our moral nature, and are quickened into universality by the word of the truth of the gospel.

7. We needed a religion of principles—of faith, hope, love, of

reformation, forgiveness, and the Holy Spirit. In Christ all these elements overflow.

8. We needed to be illuminated on the origin, duty and destiny of man—and his position before God. All necessary intelligence is given on these topics by Christ.

9. We required to be instructed in the nature of law, positive institutions, reconciliation, justification, adoption, sanctification, salvation, life, the grave, and death, and time, and heaven's eternal way.

10. We required to have a great High Priest—a mediator, a prophet, a king, who could see all the future, and assume the mighty task of heading his people onward and upward, through all the cycles of everlasting life.

11. We required a religion whose logical basis should be laid by the spirit of God, on so extensive a scale, that it could not be counterfeited by any proof of man's devising. This we have in the basis of proof in the Bible; where we see that the creation of man and his kingly adornment were but logical conditions and analogical figures of the substantive or christian order of things to follow.

12. All these relations, duties and obligations required to be enforced upon our regard by promises and threatenings, rewards and punishments. The volume of Christian doctrine is, therefore, finished up and sealed with these sanctions—life and death—heaven and hell—the second death—the terrors, not of the law, but of the Lord—a lake of fire and brimstone.

Is the reader, then, schooling himself in the authority and wisdom of God—in the truth and structure of christianity—the faith and doctrine of the religion he professes? Is he rich in *observation* and glorious in his *experience*?

O Book of God! thou sacred temple! thou holy place! thou light-giving, gold candlestick! thou gold incense-altar! thou heavenly showbread! thou cherubim-embroidered vail! thou mercy-seat of beaten gold! thou shekinah in which the divinity is enshrined! thou Ark of the Covenant! thou new creation! thou tree of life, whose sacred leaves heal the nations! thou river of life, whose waters cleanse and refresh the world! thou new Jerusalem, resplendent with gems and gold! thou Paradise of God, wherein walks the second Adam! thou throne of God and the Lamb! thou peace-promising rainbow, encircling that throne unsullied and un-fallen! image of God and of his Son who sit thereon, what a

futurity of dignity, kingly majesty and eternal glory is hidden in thee! thou art my comfort in the house of my pilgrimage. Let the kings and counselors of the earth, and princes, who have got gold and silver, build for themselves sepulchers in solitary places; but mine! O be it mine, to die in the Lord! Then "earth to earth, and dust to dust," but the great mausoleum, the word of the Lord, be the shrine of my soul.

Do unsanctified men wonder that Christians so much admire Holy Scripture, seeing it is God's own and God's only book, the book of his authority, the record of man's origin, duty and destiny, the oracle that solves the problem of humanity and sheds light on the themes of creation, providence, redemption, life, death, and immortality; that supplies the standard of faith, morals, and character, the chief literature, the purifier of all other literature, and which like nature, expands and strengthens our intellect, curbs our passions, checks our impulses, regulates our appetites, enlightens our blind instincts, and awakens and energizes all our better spiritual nature. Where else can we find such a logic as the Messiahship for vivifying and exercising our consecutive nature? In what other oracle do we find such laws, such sweet, such serene, such lofty poesy, proverbs, history, miracles, prophesy, parables, epistles, principles, examples, threatenings and promises?

As the external world meets and awakens our natural instincts and faculties, so Christ meets and awakens our spiritual instincts and faculties. His religion is, therefore, as necessary to the soul as nature is to the body.

The Messiahship when restored to its original *status* forms the centrifugal force of our religion, and therefore its truth is confirmed by *three* oaths: One sworn by the Almighty to David, King of Israel, that the Christ should be his son according to the flesh. One sworn by our Lord Jesus Christ before the Jewish high priest that he was *that* Son; and one sworn in heaven by the Father to the Son that he was a High Priest forever after the order of Melchisedek. Again, it is sealed up by the blood of Christ who died for it—the blood of the martyrs slain in ten persecutions by the Edicts of Roman Emperors, and last of all by the blood of those slain by the bulls of the Bishops of Rome, who have, it is said, put to death fifty millions.

Finally, the truth of the Messiahship in its grand points—Christ's death, burial and resurrection—is perpetuated by the ordinances of

Baptism and the Lord's Supper—the Lord's Day—the assembling of the brotherhood—the acknowledged memoranda of these facts.

CHAP. XLIII.

Ecclesiastical Evidence.

THE Church has had a long and sad pilgrimage through the world since the day her Master took her by the hand to bring her out of Egypt. Her footsteps have been in the deep, all his billows have gone over her. She has been like a strange vessel tossed amid the mountain waves. Through much tribulation has she entered the rest which she now enjoys here. When we reflect upon her inconsiderable beginnings, her organization in the wilderness with the true religion and simple — policy exercised by Moses and Aaron; when we think of the treachery of her professed friends, and the violence of avowed foes, when we look at the shifting nations, the ever-varying position of the kingdoms through which her way has laid; when we reflect that her path has been through the defiles of falling and conflicting empires, and that Assyria, Persia, Greece, and Rome in all their extent and weight have broken upon her, her very existence becomes an object of intensest interest. The daughter of Zion has had a long and sad journey before reaching her present rest in this country. Her night however is now changed into day. Men in the dark ages gone past, would not and could not have imagined that the church in any land would throw over herself for protection a government like ours. But morning is born of night, and shining dewdrops of the womb of the morning; gold is found in the dark mines of Peru and diamonds in the crevices of Golconda; the glorious oak is in the acorn, and the beauties of the bird of Paradise in the yolk of an egg; pearls are in the watery recesses of Sumatra, and sapphires and garnets in the heart of the earth. The afflicted and hitherto tempest-tossed church has now given birth in our country to an outer government that is the glory and admiration of the world.

To this we appeal as to a great political miracle wrought by the Church, who is not only the offspring but the mother of miracles. Had she achieved nothing in history but this, the single fact ought of itself to commend her to the love and admiration of angels and of men. No wonder that she walks the earth invested with a robe

bespangled with all glorious names, and is called "the bride, the Lamb's wife," "the king's daughter," etc. Anterior to the Revolution she wrought from the conversion of individuals to the conversion of the nation, and in one hundred and fifty years so changed all men's minds on the subject of human rights as to bring forth by them at that Era the present general constitution and general government of the country.

The Church works from the *one* to the *many*—from the individual to the nation. On every man whom she converts she works a spiritual miracle; and on every nation to whom she gives a government of equal rights she works a political miracle. She saves the one from sin and the other from tyranny.

The Church's principles of faith, and hope, and love also evince that she is a divine institution, and consequently an element of proof in the demonstration of the Messiahship.

Her Faith.—This, by spiritual system-makers and their followers—theologians, divines, sectarists, and partizan leaders, of every name, has been utterly misstated. Their Calvinistic and Armenian jargon, derived from *a priori* reasonings, speculations, and hallucinations upon the Deity and his most sacred attributes, has been substituted for the Christian proposition, or the Messiahship. As, however, the true faith of Christ is stated and argued in this book, we need say no more on this head.

Her Love.—Christianity is founded on a miracle of love—the love of God in the gift of his Son, the "Lamb of God that takes away the sins of the world." This gift is underlaid by the glorious fact that we were originally created in the image of God, and the duty arising out of it is this. "Since God so loved us, beloved, we ought also to love one another."—1 *Jno.* 3 c.

Her Hope.—Christ is called the first fruits of a general resurrection. Our hope therefore is a resurrection from among the dead to a new mode of existence which nothing but experience can make us understand. It is called in Scripture lively, blessed, and glorious.

When the Church has created these principles in the human heart, she does not thenceforth leave them to languish, decay, and die there, like a quenched coal upon the altar. On the contrary, she has made ample provision by her ordinances for vitalizing and reinvigorating them. These are the following, namely:

1. Her Ministry.
2. The Lord's Day.

3. The Weekly Assembly.
4. The Reading of the Scriptures.
5. The Breaking of Bread.
6. Prayer.
7. Praise.
8. The Fellowship.
9. Exhortation of each other, etc.

It is written that "they who wait upon the Lord shall renew their strength."—*Is.* 40 c. "To be weak," Milton says, "is to be miserable, doing or suffering." This weakness may extend to the body, the intellect, or the spirit; that is, it may be

1. Physical.
2. Mental.
3. Spiritual.

By waiting upon the Lord in these ordinances, then, we renew our spiritual strength at the fountain of life, and are rested and refreshed. "We mount up on wings as eagles, we run and are not weary, we walk and are not faint."—*Is.* 40 c. This makes the Messiahship true, by all the force of an internal experience.

These ordinances are variously addressed to our intellectual, moral, emotional, and devotional nature, and to speak about them is a function of the ministry.

The Brethren.—All the matters or affairs of our religion may be divided into the *evangelical* and the *ecclesiastical*—the Gospel and the Gospel Church; or into the faith and the doctrine of Christ. Now to exhort one another daily, or to reason from what the faith or Gospel did for us while yet in the world to what the doctrine is designed to do by us in the church, is an ordinance of solemn obligation upon every disciple. We must exhort one another.—*Heb.* 10 c.

Her Ministry.—After the Holy Scriptures, in which the faith and doctrine of Christ are embraced, the greatest of Christ's gifts to the Church is her ministry, whose chief function is to handle these two hemispheres of our religion officially; and so build up the disciples in their most holy faith unto eternal life. The necessity to be met by the great ministry is our native ignorance of the spiritual system as revealed in the Holy Scripture; and our duty is to hear the ministry. In knowledge, virtue, and piety, no class of professors in society—physicians, lawyers, teachers, or legislators can compete with the Protestant ministry. The system of Christianity which

gave them birth must be divine. All that they need to make them glorious is that they be desectarianized.

The Lord's Day.—The Sabbath and the Lord's Day are different.

1. The first is of the Creator,
The second is of the Redeemer.
2. The former commemorates a rest,
The latter a Resurrection.
3. The former is of Creation,
The latter is of Redemption.
The Sabbath is the seventh day,
The Lord's Day is the first.

The Lord Jesus earned the first day of the week by many famous deeds, as follows:

1. By rising on this day from the dead.
2. By ascending to heaven on this day.
3. By sending down the Holy Spirit.
4. By incorporating the Church.
5. By inaugurating on this day the Apostolic Mission.

By thus crowning and crowding it with all grand thoughts, great deeds and splendid recollections, the Lord has made this day his own. He has therefore called it his own. "I was in the Spirit on the Lord's Day," says John, *Rev.* 1 c. Christians have, therefore, a holy day in which to look to the eternal interest of their souls, and on which they are not allowed to wait on secular business. The secular and the sacred are as follows:

1. The Secular relates to the present life.
2. The Sacred to the life to come.
1. The first is for the life of the body—animal life.
2. The second for the life of our souls—spiritual life.
1. The former days are our own.
2. The first day belongs to Christ.

Since the day is the Lord's, then it is as sacred as the supper, baptism, or any other of the ordinances which we have named. It is not to be secularized or desecrated by secular readings, earthly contemplations, social feasting, plans of life, and schemes of friendship, etc., but spiritualized by attending meeting, reading the book of God, meditation, prayer, praise, and other divine ordinances. It is the symbol of a greater revolution than the fourth of July. It ought frequently to be handled before the disciples in the following relations.

1. Its relation to the glory of Christ.
2. Its relation to our own good.
3. Finally to the world's conversion.

Its effects upon society are more evident than those resulting from the Lord's supper or baptism. That it should suspend the business operations of such vast cities as London, Edinburgh and New York is wonderful and admirable. But it is the festival day of earth—yea, of heaven itself, for it was on the Lord's day that John, being under the influence of the Spirit, was caught up to heaven to behold the glories of the Messianic worship—the worship of God and the Lamb.

The Jews desecrated the Sabbath and lost Canaan. Let us remember then that the first day of the week is the Lord's day—that its golden hours are his—"the day the Lord has made."

Reading the Scriptures.—The public as well as the private reading of the Holy Scriptures is an ordinance of our religion. In opening the book we ought, perhaps, to feel as if we had opened the door of the temple of God and were about to enter it, and to approach the throne of God and the Lamb, with all the faithful from Abel to the last saint named in Scripture adoring around it. What "a great cloud of witnesses!" What a vast multitude of worshipers! What an ocean of faces we look from and look upon when we open the book of God and address ourselves to reading and holy meditation! All around me I see bowing in holy adoration the spirits of the ancient world—the righteous Abel the slaughtered shepherd, the transfigured and translated Enoch, the patriarch Noah, with all in the antediluvian world, who like him, feared God. Here in the postdiluvian world, too, is the venerable Shem prostrate before his Redeemer, Melchisedek too, the royal hierarchical type with all who worshiped through him, and the glorious Abraham our Father who paid him tithes. Here is the peaceful Isaac, and his wily son Jacob, the beloved of his God. Here are Sarah and Rebekah, Rachel and Leah, Miriam and Hannah. Here are the valiant-hearted and heroes of Israel, Gideon and Baruch, and David, and Sampson, and Jephthah. Here I see pouring out their full hearts before the Most High all the royalties of Judah who feared the Lord from David to Josiah, also Ezra and Nehemiah, Esther and Mordecai, Job, David, Daniel, Hananiah, Michael and Azariah, with all the prophets from Moses to Malachi; and here also I see the Apostles; I hear also the martyrs of the Christian age breathing out in prayers to God the burden of their oppressed spirits: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the face of the earth?"—

Rev. 6 c. O what a glorious crowd, what a vast congregation do we worship in when we read with holy reverence the Holy Scriptures!

Prayer.—When we read, we listen to God; when we pray, we humbly ask him to listen to us. It becomes a question which I leave the reader to settle for himself: "If we will not read, listen to, and hear God, will he, when we pray, listen, hear and answer us?"

Praise.—If a man would know when he has prayed sincerely, let him ask himself if the Spirit of God has changed his prayer to praise.

Exhortation.—Daily exhortation of each other is the grand thought, the great ordinance.

Seeing, then, that we are commanded to be "strong in the Lord and in the power of his might;" seeing the holy apostle prays that we may be "strengthened with all might by his Spirit in the inner man;" also that it is written "they who wait upon the Lord shall renew their strength,"—*Is. 40 c.*; and finally seeing that "to be weak is to be miserable," what remains but that we adorn our profession by good works, and draw nigh to God through these ordinances. By doing so, we shall renew our strength at the fountain of life; we shall be refreshed, and our souls shall live.

That after eighteen centuries and ten thousand bloody conflicts, with the most tyrannical and cruel governments that ever disgraced God's footstool—that after being driven with fire and fagot, ball and powder, into the mountain fastnesses of the empire, and hunted and wasted there till she was seen looking from amid the glaciers and frozen defiles of the Alps, a poor, wretched, wearied and worn out thing, the church of the living God, should, despite it all, ascend by divine providence from the desperate day of all her former sufferings, and reach her present rest and security in America, is an argument which amid the firmament of those facts which evince her divine origin, shines with a force and effulgence altogether its own. The church is a divine institution.

Generalizations.

Because God is the author of all systems, therefore, he is the great generalization. But every system wears the divine impress, that is, every system includes in it generalizations. Our religion, coming from God, has the stamp of a divine system, that is, it may be resolved into great generalities. First, then, all its details may be classified under the following three heads, viz.:

1. The Messiahship.
2. The Doctrine.
3. The Proof.

There is nothing in Christianity that does not come under one of these three heads. All that is to be believed is proved; all that is duty is taught. This general formula is of the utmost importance if we would attain a comprehensive view of our religion. What a sweet tranquillity, too, the mind experiences after reaching these generalizations! What a refreshing rest it finds in them! Freed from the embarrassment incident to the consideration of a mass of unsorted details, it reposes with unspeakable satisfaction in the quietude of the correct general outline. The mind reasons thus—"I feel strong in this comprehensive knowledge. My memory is no longer burdened and broken down under a mass of particulars; my understanding no longer perplexed with details. With these generalizations before me I can, at leisure, as taste or time incites, contemplate them either separately or combinedly—as parts of one grand whole, or as one grand whole composed of these parts—the faith, the doctrine, the proof."

But in the philosophical investigation of any system, after ascending to first principles, it becomes our privilege to descend from these principles to the exposition of all facts and phenomena connected with the system.

1. Every one living in a Christian community knows that persons are baptized into the name of the Father, the Son, and the Holy Spirit. Now our general formula of the Messiahship, the doctrine and the proof, gives the reason for this. These three parts of our religion have been revealed severally by the three sacred names, that is, the Father reveals the Messiahship—the faith, or thing to be proved and believed; the Son reveals the doctrine; and the Holy Spirit the proof. They are, therefore, the veritable architects of our religion, and hence our baptism into their most sacred and precious names.

2. Our general formula also indicates the coöperation of these three sacred personages in the structure of our religion.

3. These three generalizations show the true and beautiful outline of the Christian system.

4. It discriminates between what is proved—the Messiahship—and what is taught on authority, viz., the doctrine.

5. It displays a bold and peculiar contour when contrasted with systems purely human, as the Calvinian, the Armenian, etc., from all which, indeed, we are rescued by its truth and simplicity.

6. It shows that Christianity, like nature, has the life and proportions of a system—faith being the working power.

7. It establishes the logical affinities of the truth and the proof in our religion.

8. It indicates a logical correlation between Christianity and the human faculties. For we believe what is proved. It is of the essence of the human mind to infer truth from proof.

9. This same formula shows also that, though all inspiration is revelation, yet all revelation is not inspiration; for the element of belief—the Messiahship of Jesus—was spoken from heaven—"There came a voice from heaven;" not from an apostle or a prophet, but from heaven: "This is my Son, the Beloved, in whom I delight."

10. A fact is something done; a truth is something spoken. The above formula shows us the exact difference between the work of the Father and that of the Holy Spirit. The first was something spoken—"Behold my Son!" The last was something done—the resurrection of Christ, "quickenened by the Spirit."

11. It limits the faith of the gospel to a person, viz., Christ.

12. It shows the true creed, and restores it to its native eminence above all other things in the gospel.

1. The Messiahship is a miracle of truth.

2. The Doctrine a miracle of knowledge.

3. The Proof a miracle of power.

Thus the substance of Christianity is truth, knowledge and power.

Having looked at our religion in the comprehensiveness of three generalizations, let us now view them separately, beginning with the faith element.

First Generalization.—The Messiahship was originally the focus of a grand revolution in the spiritual sphere, which may very properly be named the Messianic revolution—from the bondage of the law to the freedom of the gospel; and the author and leader of that revolution, his birthplace, birth, mission, life, death, and public career are as perfectly ascertained as are those of George Washington and the revolution of '76.

But though the Messianic revolution was to begin in Jewry, it was not to terminate there. The prophets have given a world-wide sublimity to its progress. The blow that felled and laid low in the dust the tyrannical and priestly powers of Judæa, was to be felt at last in all nations; and the bad government and false religion in every kingdom under heaven were destined to suffer a similar overthrow.

Seeing it was to accomplish such magnificent results in all lands, we can not be surprised that the basis of proof on which, as the theory of faith in our religion, it is erected, should be equally solid and sublime, as we have shown it to be. Nor can we wonder, if to point us to its fundamental nature, it should be characterized by great and striking peculiarities. Accordingly we find it marked out in Scripture as follows:

Its Fundamentality.

1. It was announced by the Father.
2. Accepted by the Son as the basis of his church.
3. It was proved true by the Holy Spirit.
4. Christ died in maintaining it.
5. He was qualified to its truth by the high priest.
6. The four gospels are written to prove it.

Its Historical Power.

1. It let the heathen out of the horrible and idolatrous pit in which they were incarcerated.
2. It introduced them into the Christian Church.
3. It will open their graves.
4. It will perfect their natures.
5. It will open heaven for all true believers.

But the Messiahship is more than a theory—more than merely a solved problem—a proved proposition. It has a great practical meaning, and we must rest in Christ for salvation.

The Practical Bearings of the Messiahship, etc.

1. It is the symbol or theory of faith—the creed.
2. It is the element of confession for the remission of sins.
3. The basis of union among all Christians.
4. The principle of our perfection.

1. It will be seen then, that as our faith, it clears away from the mind all false centers, both of faith and affection, and places both on Christ.

2. It rescues us from the dominion of the senses and all the doubtful experiences in which man is too apt to confide.

3. As a creed, it is exclusive of all foreign matter, and will make no concession to, or compromises with any other creed, Catholic or Protestant.

4. It is designed for sinners, and, therefore, is to be preached in both its aspects—as a theory and a practice—to the whole world.

5. It is the foundation of the church, and, therefore, it enables us to re-construct the church and bring back union.

6. It enables us to discriminate between primary and secondary themes.

7. It is the element of confession in order to the remission of sins, and, therefore, rescues us from the tyranny of modern ecclesiasticism, the tyranny of deacons, elders, and other ecclesiastics, who, instead of accepting a confession of the faith, demand of candidates an experience which it is not their privilege yet to enjoy.

8. The proposition of the Messiahship being elevated to its proper status in our religion, it demonstrates that christianity has a permanent, logical, conservative and constitutional truth for its basis—the divinity of our Lord Jesus Christ shining and shedding its splendors over all the other parts of our religion.

9. All deviation from this unity must be attended with a proportionate diminution of its power and glory to convert and to save. The Messiahship is the voltaic battery, the centrifugal force, the solar influence in the religious system.

10. Christ is the anointed of Jehovah—the perfection of beauty—the finished similitude of the Almighty.

11. He did not become the Son of God by being pronounced such, but was pronounced such because he was the Son of God.

12. Reader, mark who it is that pronounces him such, and then say whether John Baptist did not speak properly when he said, that whoever received not his testimony made God a liar.

13. The creed of our religion, the matter to be believed is a person and not a doctrine.

14. If the political effects of the Messiahship be made the test of its truth, how glorious and forcible these effects appear as seen in Great Britain and the United States!

15. A single battle has often decided the fate of a nation. The contest begun and continued on the Western Reserve for three years between the original gospel and other views, fixed the fate of that gospel, and made it once more current history.

16. Was it a small or light matter to show mankind the true and original plan of building up a church of Christ? It was just what the world needed.

17. The fruits of the restored gospel to society and the church give it great consideration. Its results are the conversion of thousands that otherwise might have perished in ignorance of God.

CHAP. XLIV.

Work of the Father.—A Generalization.

IN the Scriptures, faith generally stands for an internal, invisible principle. It signifies belief, and implies proof; for every man must realize in the court of his own understanding the truth of a thing by proof, before he can believe it. When I say, "the faith," however, I do not use the word for the principle, but employ it tropically. I mean by "the faith," the thing believed, and not the principle by which it is believed. In brief, I mean the Messiahship. By a series of negations, I might exclude every creed in Christendom from its claims to be called the creed of our religion, but I would arrive at the above at last as the veritable element of faith in christianity. Oh! that voice—"Behold! my Son, the Beloved, in whom I delight." Is there another expression in the literature of the world so charming, so full of grace, tenderness, and love? I know not one. Surely, no earthly potentate, on the most illustrious occasion, ever gave the estates and powers of the empire an introduction to his son, his only son, in terms so fraught with kingly majesty, with fatherly benignity. If the angels of all the heavens—cherub and cherubim, seraph and seraphim—had rushed down suddenly to make with their songs an impression on my heart, they would not with all their symphonies have so affected and ravished my believing soul as did, in my younger days, the voice of the Almighty by these words, "My Son! the Beloved, in whom I delight!" This voice from heaven is the true music of the spheres; sweeter by far than any ever heard in olden times by sages old in Athens or Crotona. As Arcturus goes forth in the heavens with his sons, so this holy, heavenly, exalted truth—the divinity of the Messiah—goes forth in simple, unadorned majesty, leading in train the whole heavens of revealed truth. I affirm, and challenge disproof, that the Lutheran Reformation, with all its force and vivacity, or the Calvinistic Reformation, with all its courage and independency—the one warring for the church, and the other for the Bible—were neither of them preceded and headed by a caption of truth so grand, powerful, and fundamental as that on which moves our Reformation. Courage and independence may excel force and vivacity; the Bible, we know, is superior to the church, and Calvin and Knox may have had a caption of truth superior to that of Luther and Melancthon, but Christ, which is strictly and fundamentally our leading truth, excels all; he is Lord both of the

church and the Bible. This is, indeed, as Christ himself says, "the bright and morning Star." No reformation more correct in its fundamental truth can ever succeed ours. And this *truth* deserves to be *thoroughly* developed; I say *thoroughly*; for there is a way of slurring it over pursued by some preachers, that is wholly unworthy their sacred office.

The historian Macaulay says, "That man is not the discoverer of any thing who first says that thing, but he who says it so long, and so loud, and so clearly, that he compels mankind to hear him—the man who is so deeply impressed with the importance of the discovery, that he will take no denial, but at the risk of fortune and fame pushes through all opposition, and is determined that what he has discovered shall not perish for want of a good hearing. Other persons had noticed the effect of coal gas in producing light; but Winsor worried the town (London) for three winters before he could attract any serious attention to his view. Many persons broke stone before McAdam felt the discovery *more strongly*." All this applies with infinite force and truth to the recovery of the long down-trodden truth on which is pitched our glorious reformation.

If a man *foolishly* invites to baptism, men to whom he has not already opened up the structure of our religion, but left in total ignorance of the relations that subsist between that holy ordinance and the Father, and the Son, and the Holy Spirit, he will find that many will as *foolishly* yield to his invitation.

In preaching the gospel, as the Apostles have written it, the first thing to be done is to state the Faith in its utmost simplicity. This may appear a small matter to that preacher who, in his pious efforts, makes doctrine the Faith, and the Faith doctrine; who, when he goes to preach Christ, takes everything for granted, and without once touching on the proposition and proof, intended for the faith of the people, speaks for an hour and a half on "baptism for the remission of sins" to an audience stultified and stupefied by the contrarieties of Protestantism. All fundamental discriminations—the common and the exclusive, preaching and teaching, doctrine and the faith, logic and authority, are totally overlooked by such a preacher. He has not yet attained to the power and learning necessary to state the organic truth, or define and develop its various relations to the other parts of Christianity.

Contemplating the state of Christianity as it is thus professed, therefore, let the reader say—whether a reformation having, like ours, the organic truth of the system for its guiding and moving power,

was unnecessary; let him say whether a renewed development of this truth, and of its relations to the whole structure of our religion, was unnecessary. As we learn from the Father that Jesus is his Son, therefore, we are baptized into the name of the Father first.

CHAP. XLV.

The Work of the Son—A Generalization.

IN the general outline of our religion, *Faith, Doctrine, and Proof*, we have come to the second part—the *Doctrine*. Why, then, we ask, are we baptized into the name of the Son? Not, certainly, because he is an element of the Trinity, nor because of an eternal procession from the Father; for such ideas are not found in our religion at all; but evidently because we receive from him personally our knowledge of all that part of Christianity which rests upon authority alone, rather than proof, and which is styled doctrine or teaching—“*You have one teacher, the Messiah.*” The contribution of doctrine, therefore, made to the structure of our religion by the Son of God, places us under solemn obligation to recognize him in the holy ordinance of baptism, as one of the architects of Christianity. In conformity with this, when speaking of the faith, he says, “On this rock I will build my church.” While the Father, therefore, lays the foundation, the Son rears the edifice.

The following distinguish the Faith from the Doctrine, and should be clearly and fairly stated by the preachers of the Messiah:

1. The Faith is for the world.
The Doctrine for the church.
2. The former is, therefore, common.
The latter is exclusive.
3. The Faith is a great logic.
The Doctrine a spiritual authority.
4. The Faith is delivered on proof.
The Doctrine on authority.
5. The Faith is to be preached. 15
The Doctrine taught.
6. The Faith is a unit.
The Doctrine a variety.
7. The one demands faith.
The other obedience.

These discriminations being founded in Scripture and in the nature of the things spoken of, must be recognized in the proclamation of the gospel by every preacher. In fact, the position given to the Messiah in the Reformation, demands that the whole business of preaching be considered *de novo*. Protestant and Popish preaching will not answer here.

There is but one thing directly proved true in our religion—that Jesus is the Christ, the Son of God; but this being proved true, nothing else in it can possibly be false; like God himself, the Son of God can not err; therefore, the doctrine of Christianity is delivered, not on *proof*, but on *authority*. The faith, that Jesus is the Messiah—which is to be preached to all the world for obedience—requires to be proved true to every man; but the doctrine, which is delivered to the church only, does not require to be proved true to her; for having already received him as the Christ, the Son of God, she knows that nothing he teaches can be false, and that nothing can be stronger proof for the truth of any doctrine than this—“Christ has taught it.” It would be exceedingly incongruous first to prove by miracle that Jesus is the Son of God, and afterward double the miracle to prove that he does not lie nor err in what he teaches. No feature of folly, like this, is seen on the fair face of Christianity, which in its logic, as in its moral, is “without spot or wrinkle, or any such thing.”

Suppose the contrary, namely, that the church, which has received Jesus as her Lord and Master, should demand proof that all he said was true, infallibly true; what would it argue? It would most certainly argue that she had more confidence in his power than his authority—in his miracles than his morality; and that while the Spirit of God was in him to work all wonders, it was not him to speak all truth;—a downright absurdity! Were this the fact, the church would teach the world concerning Christ, that while he was to be relied on for what he is, he was to be suspected in what he says; so that while his miracles were divine, his doctrine might be human, or his authority was not equal to his power. All which is illogical; for almighty power argues universal authority—the one is the basis of the other. “All authority is given to me in heaven and upon the earth,” is derived from the previous fact, that all *power* in heaven and upon the earth had been given him; or the Spirit was given to him without measure.

Every man, therefore, who is ignorant of the faith, may rightfully ask who Jesus is; but no man, believing him to be the Son of God, can rightfully or reasonably ask whether what he delivers for doc-

trine is true. It must, in the nature of the case, be infallibly true, and free from all mixture of error. For instance, the most benign of all his teachings touching the Godhead, is, that the Most High is our Father; and that *we* shall, in our addresses to him, call him our Father—our heavenly Father. This, as a rule in our worship, was a new thing in religion. The Jewish prophet might, as an accident, call God the Father of the nation; but neither Jew nor Gentile had, before Christ, ever received the commandment, "When thou prayest, say, Our Father who art in heaven." This is not the sublime dream of Grecian poesy, speaking of Jupiter as "the father of gods and men," but an authoritative oracle to be observed in prayer, while there is on earth a Christian to address the throne of grace. Suppose, now, that the church should deny or even question the correctness of this grand lesson of Christ, simply because it was not proved right by a miracle, what would be the result? The result would be, that rejecting God as her Father, the church would reject, along with this, all the feelings incident to the relation of father and child; and sweep from Christianity the most ennobling and delightful of its doctrines—our adoption into the family of the Most High. With the overthrow of adoption would flee away the spirit of adoption, and we should then be left in a state of native carnality to call God by any loftier, but surely no sweeter, name in the nomenclature of our theology.

While, then, it is characteristic of the *faith* of the gospel to be proved true, it is equally characteristic of its *doctrine* to be received on Christ's authority; and our baptism is the homage paid him as an architect of our religion.

What was said of America may be said of the Messiahship. For ages it had lain hid in the hands of God; and when in the fullness of time he opened it to mankind's admiring gaze, it sparkled before them with a brilliancy and beauty exclusively its own.

CHAP. XLVI.

Work of Holy Spirit.—A Generalization.

As the third part of these expository papers, I now put the question, "Why are we baptized into the name of the Holy Spirit?" Before answering this, however, we will meet the previous question, "Do we in fact receive the proof of our religion from the Holy Spirit?" We answer this in the affirmative; and will quote authorities from the scriptures in defense of this ground. First, I appeal to the following: "And he (John) saw the Spirit descending like a dove, and lighting upon him."—*Mat.* 3 c. Again: "God giveth not the Spirit by measure unto him."—*Jno.* 3 c. From these two scriptures we learn that our Lord Jesus Christ had the Spirit of God; and again, that he had it without measure; so that his spiritual operations were not like those of some of God's servants, limited to a single miracle, or to any number of miracles in one department of being, but were spread over every department of life—nature, society, science, art, and religion; to expel a legion of demons, or evoke a legion of angels, was the same to him. He could open the human understanding, or shut the heart; create bread, or blast a tree; subdue a colt, or open the blind eyes; unloose the dumb tongue, or recall the dead; stay the wind, calm the storm, walk the deep, impart his power to others, and work all wonders either in person or by proxy. Every department of existence felt his power, and responded to his word; heaven and hades, the sick bed and the grave itself; the sea and the air, vegetable and animal, disease and death, men and devils, recognized in this resplendent personage, the power of the Spirit of God, and were ready to exclaim, "John did no miracle, but this man does all things well."

Now the person who resisted the force of these miracles, is said to have resisted the Holy Spirit: "You stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Spirit; as your fathers did, so do you."—*Acts* 9 c. Of the three parts of our religion, the proof is the last. Christianity is closed up by the evidence, the design of which is to place it on a logical basis, and make it defensible, so that the hearers of the gospel may be made to feel that the rational or logical necessities of their nature are fairly and fully met by proof, and that no countenance is given in our religion either to infidelity or voluntary ignorance. The proof is the last hope, so that in resisting it, men become guilty of

a sin so cardinal that it can not be forgiven. It is declared to be the sin against the Holy Spirit. To deny the proof, is to deny the whole, and to leave no ground for pardon either in this world or the world that is to come. We could not receive the true religion, even without the necessary evidence. Whoever, therefore, resists the proof, either by denying the validity of the miracles, or by attributing them to Satanic agency, sins against the Holy Spirit, and will never be pardoned.

The proof of Christianity, then, is that part of our religious system contributed to its structure by the Holy Spirit; and it undoubtedly is because of this that we are baptized into his holy name. At all events it can not possibly be proved from Scripture that we are baptized into his name, on any other account. However, suppose the reason to be an eternal procession of the Holy Spirit, from the Father and the Son. We demolish and dismiss this argument by affirming that no such nonsense is at all taught in the living oracles. Think for a moment, reader, of the folly of believing the ever-blessed Spirit to write a revelation on the mode of his own origination! But again, it may be asserted that we are baptized into his holy name because he is an element of the godhead. Far from denying that he is an element of the godhead, I do deny, nevertheless, that we are baptized into his name on this account. But suppose this assertion true. What then? Why, it follows that we are baptized into, not a practical, but into a speculative view of the godhead—a view that at once cuts off from all relation to their respective works in the origination and completion of the edifice of Christianity, the whole of the three sacred names,—Father, Son, and Holy Spirit; and asserts that we are baptized into a view of these blessed names as confounding and confounded as the logomachy of the Fathers, when they debated the divinity of Christ in the words *omoousiou* and *omoiousiou*.

I conclude, therefore, that we are baptized into the three names—because the Father, Son, and Holy Spirit are the architects of our religion. In other words, because we owe to them, severally, its *faith*, its *doctrine*, and its *proof*.

What an endless index of unlearned questions, which, as Paul says, have ministered only strife, has our ignorance of the above general outline of Christianity originated and fostered in the church. and what a vast harvest of such questions may any one cut down and gather into perpetual oblivion, who will study, appreciate, and

adhere to that outline in his inquiries into the structure and excellence of our holy religion.

Reader, have you preserved your baptismal innocence and joy in the Holy Spirit? That is the practical issue.

Relation of our Baptism to the Trinity.

Let us now briefly examine the relations subsisting between baptism and the Trinity. I have stated that Trinity is not designed to assist us to comprehend one God, but to aid us in understanding the tripartite structure of our religion — its *faith, doctrine, and evidence*.

1. Does baptism stand to the Trinity in the relation of authority? I answer, No. It has long ago been known to critics that *eis to onoma* does not, like *in too onomati*, imply authority, but some other relation. Campbell, therefore, translates the last of these, "*in the name*;" and the first, "*into the name*." Hence, in the baptismal ceremony we say not "I baptize thee *in*, but *into the name*," etc. So far, however, as my knowledge of critics and commentators extends, it has appeared to me that while they observed that some other relation than that of authority was meant, they uniformly stopped there, and failed to inform their readers what that other relation was. Being, therefore, like the Catholic and Protestant ministry, ignorant of the tripartite structure of Christianity, like them, they have willingly acquiesced in the popular idea of "*authority*," rather than that of "*revelation*;" and so up to the present time, with the exception of our brethren, Catholics and Protestants baptize *in* and *not into* the name of the Father, etc. But this is incorrect, for nothing in Christianity is done in the name either of man or angel, or of the Spirit of God, or of God himself; but only in the name or by the authority of our Lord Jesus Christ. His mediatorship vindicates the propriety of this, as it also does, of the fact that none of these sacred and lofty names are the subject of the gospel proclamation, but his only. We don't preach the Father, we do not preach the Spirit; but Christ, and him crucified only. "All things," he said, "are committed to me of my Father." Again, "The Father loveth the Son, and has given all things into his hand." And again, "All authority is given unto me in heaven, and upon the earth. Go you, therefore, disciple all nations, baptizing them," etc. The reason, or cause, why we are baptized into the name of the Trinity is, therefore, not found in the *authority* of the Trinity, which is the point in this inquest.

Before adducing the true relation, I will notice another negative instance, namely, the relation of the true theology. Is the reason

of our baptism into the Trinity found in the fact that in the godhead there is Trinity? Trinity in unity is the true theology—but we are not baptized into these three names on that account, for this reason, namely, we should then be baptized into the relation of an abstract, a theoretical, a speculative, and not a practical view of the godhead. But is there no pure speculation with God or his Son? Nothing is delivered by either of those holy personages merely that men may believe it, irrespective of some good attaching to the belief of it. Therefore, the reason of our baptism into the Trinity is not found in the relation of our faith to trinity as the true theology.

One more negative, and I have done with this side of the inquest—the relation of our faith to an eternal procession in the godhead, divines say that the Son proceeds from the Father, and the Holy Spirit from both, or that there is a fountain to divinity. No such ideas are found in the Holy Scriptures. Whenever Christ is said to proceed and come from the Father, it is as a missionary to the Jews, and whenever the Holy Spirit is said to proceed and come from both the Son and the Father, it is as a missionary to the church. As God, they are never said to proceed from one another. If they were, then the conclusion that they were creatures would, in my humble judgment, be inevitable. The reason for our baptism into the Trinity, then, is not found in the relation of our faith to an eternal procession in the godhead.

What, then, is the positive relation, which our baptism into the three names, Father, Son, and Holy Spirit, bears to Trinity? I answer the question in this way: Christianity is a synthesis, an edifice of revelation, a system of religion, in which principle, of course, precedes phenomena—faith, obedience. Or the work of the Father precedes that of the Son; and the work of the Son, that of the Holy Spirit. And these three works or revelations—*faith, doctrine, evidence*, combined, make up the sum of our religion. So that receiving these three revelations from the Father, the Son and the Holy Spirit, successively, we recognize in them by baptism the relation of architects of our religion. Hence, we are baptized into these names—to that of the Father first, because the faith precedes the doctrine; into that of the Son next, because the doctrine precedes the proof; and into that of the Spirit last, because the volume of revelation is closed by the evidence. The reason of our baptism into the Trinity, then, is found in the relations of *faith, doctrine, and evidence*—the three elements constituting the framework of our religion.

However, I do not affirm that baptism alone, but baptism impreg-

nated or vitalized by faith and repentance is the center of those numerous and illustrious relations traced out as above. It is toward the baptism of a penitent believer, that the grand radii of spiritual relations—salvation, regeneration, adoption, reconciliation, remission, hope, etc., converge; for if from the whole compass of Christianity's wide circumference *one ray* shines on baptism, as an ordinance to be administered to children on an account of their relation to believing parents, I know it not. Nor can the man, who presumes to baptize a child, ever have conceived of the reason why God is revealed in trinity; or ever got even a glimpse of the fact that the Trinity, as a revelation of the godhead, forms the index to the tripartite structure of our religion. The Trinity is God revealed in his relations to redemption—God in his relations to the human, to the finite, the created, the temporary. This Trinity, then, is not designed to aid us in comprehending *one God*, which is impossible; but to aid us in comprehending *one religion*—the Christian religion, which I have named *faith, doctrine, evidence*.

Although, in burying in water every disciple he made, the Blessed Lamb of God beheld the certain and fixed index of his own death, yet in each, also, as he rose from the water, he saw the living and joyful symbol of his own resurrection.

The Lord's supper and baptism are logically connected with the three facts of Christ's death, burial, and resurrection; and but for illustrating and perpetuating these facts they would not have been instituted.

What, then, are baptism and the Lord's supper? I answer that they are the crucifixion, or death, burial, and resurrection of Christ, repeating themselves in the life and profession of the disciples, and proclaiming to the ages that he, that was to come, is come. In participating in these ordinances, the disciples on their part declare that through faith in his name they are before all men dead and buried to sin, and alive unto righteousness.

A certain debater on the subject of baptism has affirmed, and indeed, labored, and even agonized by a vast logomachy, to prove by every class of evidence—dictionaries, the classics, the Scriptures, translators, commentators, schoolmen, and scholars—that in two words, *bapto* and *baptizo*, is embraced all the latitude of signification found in the following twelve Englishes, namely:

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|-----------------------|--------------|
| 1. Dip, plunge, sink. | 3. Sprinkle. |
| 2. Pour. | 4. Wash. |

- | | |
|-------------|--------------|
| 5. Cleanse. | 9. Color. |
| 6. Purify. | 10. Wet. |
| 7. Dye. | 11. Moisten. |
| 8. Stain. | 12. Smear. |

The first three of this round dozen of words, *dip*, *pour*, *sprinkle*, stand in our language, for three specific acts or actions. The others indicating no particular action, stand for nine particular effects—color, stain, dye, smear, moisten, wet, purify, cleanse, and wash. Thus the Greek language, according to the Debatant, had in it a word representing three distinct actions and nine particular effects. Is there another such a word in the world! I think not.

Lord Bacon said it was the business of philosophy, to make plain cases of puzzles, and not puzzles of plain cases. I am not aware that the prerogative of pursuing a contrary course has been awarded by any rule of courtesy to philology. The very fact of a philologizer assuming to prove that a word in any language whatever—barbaric or polite—stands for three conflicting actions and nine conflicting effects, might of itself cause any person of common sense to conclude there was a mistake in the case, and that the philologist only intended to make his plain case a puzzle. But this is not the fact in the present instance. On the contrary, our warrior in words designs to make his puzzle a plain case. Lord Bacon, in his philosophical inquests into the causes of things, had what he styles “rejected or negative instances”—that is sources in which the effect did not find the cause sought for. In our inquiry—whether the word *baptizo* signifies a *cause* or a *consequence*, an *action* or an *effect*, let us pursue the path traced out for us by the prince of philosophers.

1. The last three words—*color*, *stain*, *dye*—indicate effects. And as the candidate is neither stained, colored, nor dyed, in baptism, it is impossible that our Lord and Master could have selected the word *baptizo* with any reference to these effects in the holy ordinance. These three words must, therefore, be regarded as rejected or negative instances, or as not containing the meaning for which the word *baptizo* was chosen to represent the ordinance.

2. The next three are *wet*, *moisten*, *smear*, all signifying effects. Wet would imply that before baptism the candidate was dry; moisten, that he was indurated or hard; and smeared, that he had not been greased with oil or other unctuous matter. But these are states and effects that attach neither to the ordinance, nor the man who embraces it. Sinners are not described in Scripture as being dry, hard,

or unsmeared, and baptized that they may be wet, moistened, or smeared. Therefore, if the word *baptizo* had no other significations than these, it never would have been selected by the Holy Spirit as the term to represent the ordinance. These, then, are also negatives.

3. *Cleanse, purify, wash*:—Peter says that baptism is “not the putting away of the filth of the flesh,” that is, it is not administered to wash the body, but has reference to the conscience—“the answer, he says, of a good conscience.” But, as the word applies to conscience, it is used analogously, or as some say tropically, for water can not literally reach the conscience, and wash it as if it were material like the body. It follows from this view of it that, if the word was chosen on account of these analogical effects, then the Lord intended that his ordinance should be set forth *literally* by a word used *figuratively*!!

4. The next and last three words are these—*sprinkle, pour, dip*—each of which indicates a specific action. Our ears never lead us astray in the use of these terms. We never confound their use. We never call dip, pour, or either of them sprinkle. We have seen that the word was not selected because of consequents or effects produced by it; it must, therefore, have been chosen as a cause or action. Now there are different kinds of action. Say transitive and intransitive. This every smatterer in grammar knows. We say James taught, struck, or instructed John; but we do not say James run, stood, or sit John. The reason is that in the first instances the actions of teaching and striking pass over from the subject to the object; and in the second instances the actions do not pass over to John, but terminate in the subject James. Now this distinction obtains in the three words in question—*dip, sprinkle, pour*. The last two are intransitive, and the first is transitive. We can grammatically affirm that we baptized or dipped a man, but we can affirm neither logically nor grammatically, that either we poured or sprinkled him. It is the water that is sprinkled or poured, not the candidate. If the word *dip* were intransitive, like sprinkle and pour, then manifestly we should have to lay hold of the water and not the man; but baptizo or dip, is confessedly a transitive word, and directs us to do something with the man, and not the water. To speak of sprinkling and pouring the candidate is the language only of the partisan pulpit. The Scriptures, then, do not command us to baptize water on the man, but to baptize the man in water. To use the term intransitively, as divines do to

serve their party purposes, is to offer violence to the grammar of both Greek and English, and daringly to change the meaning of a word, whose usual import it should be our glory carefully to guard. "He baptized him," not he baptized the water on him. The Lord Jesus did not, therefore, select baptizo, or dip, on account of an intransitive action, as pour and sprinkle, residing in it, for it has no such intransitive action in it. He chose it because of its transitive suitability to express the actions that obtain in the ordinance in which the man is said by Paul to be buried and raised again with Christ. The true representative of *baptizo* in the Greek language is dip in English.

I arrived by negative instances at *dip*, as the only sense of the word *baptizo* that induced the Lord Jesus to select it as the representative of the ordinance. That is, I showed that unless *baptizo* had had some other signification than the following words have, he would not have chosen it, because the ordinance is attended with no such results as are indicated by them, namely, staining, coloring, dying, smearing, moistening, wetting, purifying, cleaning, or washing the body. Therefore, it was not selected on account of all these meanings, or on account of any one of them.

Another reason for this, and then, I very probably shall have exhausted the reasoning in the case. It is said that in baptism

1. We are buried and resurrected.
2. Planted and raised.
3. Begotten by the word, and *born of water and Spirit*.

Now in the double action that takes place in *dipping* we have a very striking adumbration; or figure of a "burial and a resurrection"—a "planting and raising," of being "born"—for that which is buried, planted, or begotten, is put *out* of sight, as in the first action of dip; and that which is resurrected, raised, and born, is brought into sight, as in the second action. But in none of the other senses, which the opposers of immersion say attach to *baptizo*, have we any figure or resemblance of a burial and resurrection, etc. To say that smear, moisten, wet, color, stain, dye, sprinkle, or pour, indicate or prefigure a burial and resurrection, is folly. Thus philology, logic, and rhetoric, concur in rejecting all these secondary and analogous senses of *baptizo*, and to choose the word "dip," or "immerse," as alone the true English of the Greek *term*.

Let not the reader be offended by the numerous struggles that have been entered on by those who are desirous to preserve the holy

ordinance in its normal actions. Of all Christian ordinances it is the *focus* of by far the greatest number of sacred relations. It associates itself with our resurrection to a new life here, *Rom.* 5, and to eternal life hereafter, *1 Cor.* 15. It connects itself with salvation—"He that believeth and is baptized shall be saved."—*Mark* 16. It is related to our purification by the blood of Christ—"Be baptized and wash away your sins."—*Acts*. It stands related in some way with regeneration and the new birth—"born of water."—*John* 3. It bears the same relation to Christians that the Jewish Laver did to the pardoned in the former dispensation—*Titus* 3; and as water did to the eight persons saved from the flood. It is made an antecedent to the gift of the Holy Spirit, and the symbol of remission of sins.—*Acts* 2. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit." It initiates us into the church. It, therefore, allies itself with the most fundamental of Christian principles, namely, faith. "He that believeth and is baptized."—*1 Peter*. Thus baptism is made the focus of the relations of our new life here, and eternal life hereafter, of our regeneration, remission, salvation, faith and hope, adoption, discipleship, the gift of God's Spirit, our initiation, citizenship in the kingdom of heaven.—*John* 3, etc., etc. At last it is glorified by the loftiest of all relations to the Father, the Son, and the Holy Spirit. "Go, convert all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."—*Matt.* 28 c., 17.

In the double action which characterizes dipping, we have a figure of a burial and a resurrection; a planting and a raising; a begetting and a birth. I did not, however, mean by this to imply that this figurative use of the ordinance settled the true action of baptism *authoritatively*. No, this analagous use of the term, only shows that the literal action had already been settled by the apostle's method of administering the ordinance. So that dipping being instituted by authority, its double action was afterward stereotyped and perpetuated in the church by the well-known facts alluded to in the writings of the apostles—a burial, a resurrection, a planting, a rising, and a birth,—the same in all ages and in all countries. As certainly, therefore, as these facts are characterized by a disappearing and a reappearing, so, certainly, is baptism characterized by a downward and an upward action.

But the characteristics or qualities of things are of different kinds—as primary and secondary, essential and accidental. Color, round-

ness, hardness, and softness, are secondary and accidental qualities of matter; and matter could exist without them; but without form—without extension—without an upper and an under surface, matter could not exist. It is the same with baptism. The thing dipped may be a man, or matter; and the thing in which it is dipped may be oil or water; and the dipper may be a man or an animal. These are all secondary and accidental in dipping; but not so with disappearing and reappearing, a downward and an upward action in this ordinance. These are its essential characteristics, and without them baptism, or dipping, could not, would not exist. Take them away, and you annihilate baptism as certainly as you would matter by taking from it its upper and under surfaces.

Now dipping being appointed by authority, stereotyped by facts equally known to all nations, and having an upward and a downward action for its essential characteristics, it follows, as negative and affirmative corollaries from these undeniable premises, that the man or child who is dipped, is *ipso facto* baptized; and that the man or child who is not dipped, is not baptized. This is a sweeping result, but it is as true as it is sweeping. We conclude, also, that in the ends and uses which form the secondary, analogous and rhetorical senses of the term baptize, there is not necessarily and essentially an upward and a downward action. And not having these characteristics, they are neither established by authority, nor stereotyped by any facts known to the world, or to the Scriptures.

We therefore conclude our discourse on this subject at a point beyond which the argument on the mode of baptism can not be carried.

1. Baptism is both presentive and representative—it is both a *sign* and a *memento*, that is it has respect both to the present and the past. It is *first* a material pledge or present sign of the remission of our sins by the death of Christ; and as such pouring and sprinkling would have done as well, and might have been substituted, if such had been the will of the Lawgiver.

2. But as an ordinance commemorative of the two principal facts in Christianity—the burial and resurrection of Christ—dipping or baptism could find no proper substitute in pouring or sprinkling, or indeed in any thing else. To do any thing else in baptizing, therefore, but dip, is to do nothing religious. We conclude, then, that but for baptism the memory of the burial and resurrection of Christ could not have been perpetuated in society by a sensible symbol; and but for perpetuating in society the burial and resurrection of Christ, the

sensible ordinance of baptism would not have been instituted. Argument is exhausted.

The Savior must have reasoned thus—"To cheer me on my great mission my Father has sent before me the predicted and promised herald—Elias—with an ordinance graciously indicative of my resurrection from the dead. As on this fact will depend the belief of all men in my religion, I will not only obey the ordinance myself, but I will continue it among my people, that every disciple, from first to last, whom I shall receive, may conspire with all the rest to perpetuate by his obedience to me in this ordinance, the cardinal proof of my Messiahship—my resurrection from the dead."

The Two Reformations of the Sixteenth and Nineteenth Centuries.

Luther placed the church above the Ministry, as has been stated; and Calvin placed the Bible above both; and history has stereotyped these things in the Protestant consciousness in the following order:

1. The supremacy of the Scriptures.
2. The subordination of the Church to them.
3. The subordination of the Ministry to both.

If we add to these "justification by faith," then we have before us all the great positive truths which, in the historical recovery of original Christianity, have been fixed as such in the consciousness of Protestants, and led to the glorious results of free inquiry, free discussion, and the other imperishable rights and liberties which form the heritage of the age.

The Most High seems evidently to have arisen in the days of Luther and Calvin to restore to mankind, piecemeal, as they were able to bear it, the religion of his Son, our Lord Jesus Christ. But Christianity has to be restored by various degrees. For instance: When Luther gave back the Scriptures to society, he restored the above truths *authoritatively*, that is scripturally; when he and his followers preached them, he restored them *evangelically*; but not until he and they had exalted them into the public consciousness, did he restore them permanently and *practically*. Thus, Scripture, preaching, and time, or history, are all necessary to the reestablishment of original Christianity. Its elements can be stereotyped in the popular consciousness by no means short of these.

History, then, having recovered to the Protestant mind the "Supremacy of the Scriptures," "the subordination of the Church

to them," "the subordination of the Ministry to both," and "justification by faith" with some minor matters, and the whole Protestant profession being founded on them, our Reformation claims not the honor of restoring them to society, but accepts them at the hand of history as truths for which the battle has already been fought, and the victory won. And in this way we learn what, as reformers, we have not to do. We have not to contend with our Protestant brethren to accept these truths, they have already done so. In this way, too, we recognize the validity of their efforts who have gone before us; as we hope, also, our own efforts to be recognized by those who shall come after us.

What, then, are the elements of reform and progress which our efforts have to establish in the popular consciousness:—

1. *Authoritatively,*
2. *Evangelically,*
3. *Practically?*

We answer: Evangelically, it is the Messiahship as the exclusive element of faith for the conversion of the world and the union of the Church of God; but without the Scripture, the Ministry, and time, it can not be done: short of these we can not make the Messiahship, like the truths of the Lutheran reformation, fixtures in the public consciousness as the creed.

When our preachers turn from this great theme to false issues, side issues and secondary subjects, they turn from the aims and ends of the Reformation, and fail to advance it a single step. This is the great personal element of the gospel; and the preaching of it makes immediately and directly for the two great religious purposes of the age, and the aims of our reformation, namely:

1. The Conversion of the world.
2. The union of the Church.

The results of our movement will finally be the unity of the brotherhood and the universal conversion of mankind.

What a catalogue of blind preachers encumbers the Reformation—men whom we dare not blame as being ignorant of the first principles of the gospel; but men who will not be enlightened on the great themes of the age and the aims of the Reformation. They are not earnest in the battle for *conversion* and *union* which has been initiated. Bro. Campbell has well said, "*they preach all sorts of doctrine,*" rather than the *faith*, I suppose he means. This, thank

God, is not universally true, and perhaps not true in a majority of cases, but it may be affirmed, that whoever, in preaching to ordinary society, wavers between the Messiahship and secondary issues, much more resembles the apocalyptic angel who was seen standing with one foot on the sea and the other on the land—a very uncertain position—than the other angel whom John saw “standing in the sun”—a glorious standpoint truly—from which he could behold all the other parts of the system.

Conversion and union being the aims of the Reformation, no preacher should lose his precious time by declaiming against the imperfect views of his fellow professors. *Better to win all hearts than cut off all ears.*

Again, to declaim unceasingly against sects, is not to advance the Reformation one step. The union of Christians is not the necessary result of the extinction of sects. That sainted man, Thomas Campbell, was wont to say, “Introduce the light, and darkness will flee away of itself.” Preach the Messiahship and make it a fixture in the public consciousness, and the very shadow of sectarianism will flee away from the Christian profession. I repeat the saying, *Better to win all hearts than cut off all ears.* When our Reformation establishes its themes in the minds of Protestants, then there will be recovered the following truths:

1. The supremacy of the Scriptures.
2. The subordination of the Church.
3. The subordination of the Ministry.
4. The Messiahship as the exclusive element of faith.
5. Baptism for remission, or practical justification by faith.
6. The Holy Spirit.
7. The union of the Church.
8. Her primitive order and spirit.

As Luther set the church above the ministry, and Calvin the Bible above both, so our Reformation places Christ above all. They tell that a Parisian painter had fallen in with a picture, which he took to be a work of one of the great masters. By some chemical preparation he was laboring with infinite care to rid it of the dirt and dust with which it was disfigured, when, alas! it scaled; a spec immediately below the eye dropt down upon the ground. While looking intensely at the place, and casting in his mind how he should repair the damage, he discovered, to his astonishment, that there was underneath the outside picture another one. Removing

the whole outside covering there stood revealed before him, in all the strength, splendor and grace of one of the great masters, the Lord Jesus Christ teaching little children! Luther covered this grand painting with the church; Calvin with the Bible; Wesley with perfection—all good paintings—but excelled by our Reformation; in which we see them all, and more too—*Behold the man Christ Jesus!*

To introduce and create a radical reformation in our religion, a practical knowledge of its organic truth, and its relations to evidence, union and the ordinances of the Christian system, was indispensably necessary.

I have laid down the great generalizations on which Christianity and our own Reformation stands; and have connected them with the very last analysis in our religion—the Father, the Son, and the Holy Spirit. And as nature, as a whole, is ascribed to God in unity, religion in its three parts is ascribed to God in Trinity.

A Generalization of Duties and Privileges.

The kingdom of God—its privileges and blessings are conditioned by duty. It is duty first and privilege afterward.

Duties.

1. Faith. 2. Repentance. 3. Baptism.

Privileges.

1. Remission of Sins. 2. The Holy Spirit. 3. Eternal Life.

Nothing can surpass the disorder that exists among all classes of professors relative to duty and privilege. The above elements are arranged in all sorts of ways. Some place baptism before faith, and the Holy Spirit before both. Others place faith and repentance subsequent to the pardon of sins, and all of them before baptism, etc. The language of an eminent logician will apply here: these generalizations “cement together the detached fragments of a subject never before (our reformation) treated as a whole; they harmonize the true proportions of discordant theories, by supplying the links of thought necessary to connect them, and by disentangling them from the errors with which they are always more or less interwoven, must necessarily require a considerable amount of original speculation.” The amount of speculation collected on these generalizations within the last thirty years is wonderful.

1. They form an orderly arrangement of the first principles of the kingdom of God.

2. They point men to what is duty, and what is privilege in the great redemption.

3. They indicate the fundamental nature of faith, without which, we are assured, we can not please God.

4. These formulas show that faith is before baptism, and both of them before the remission of sins, and the gift of the Holy Spirit.

5. They indicate that the blood of the cross is available in baptism to such as believe the gospel.

6. The Holy Spirit also is a blessing given and bestowed on the obedient after baptism, but never before faith.

7. These formulas, in connection with the Messiahship, are, on their presentation, readily understood by the people who vindicate their admiration of them by obeying the gospel, and rejoicing in Christ Jesus with joy unspeakable and full of glory.

8. Seeing the Lord constituted the preachers of the gospel, the agents for the conversion of the world, and the gospel itself as the great instrumentality—"Go preach the gospel," etc., the formula of privileges as above, shows that the Holy Spirit is given to the church of which, indeed, he is the life and soul, and that as Christ says, "the world can not receive him."

9. These formulas give birth, of course, to a perfectly new advocacy, faith from evidence, repentance from motive, and obedience in baptism from authority. This advocacy must be made at the bar of the public conscience, intellect, faith, not at the bar of any church.

10. Calvinism and Armenianism are everywhere at war with faith on evidence, and the other parts of this advocacy; till the two systems combined against it, they were not seen to be identical in practice.

11. Protestants have resorted to mourning benches and anxious seats, false experiences, and other artifices of their own invention, to initiate and perfect the conversion of the people. In presenting the Messiahship as the exclusive faith or creed, a draught on the audience after preaching can be made, and a bold exhortation succeed that the people may break away from these human ordinances, come forth on the spot, confess, obey Christ, and be baptized for the remission of sins. This is, indeed, astounding to all ears, but it succeeds to admiration at last.

Baptism for the Remission of Sins and the gift of the Holy Spirit.

1. This brings salvation within the reach of all souls.

2. It reduces the Lutheran theory of "justification by faith" to a reality.

3. It sets at nought all experience save faith, repentance and confession.

4. The Lutheran theory led men to say they "hoped they were forgiven." That the true penitent, who is baptized on faith, *is* forgiven is a doctrine of the gospel. It is not of hope, but of authority. "Having forgiven you all your trespasses" is the language of Scripture: "I feel I am forgiven" is the language of sect.

5. Men's experience, before the introduction of these generalizations, was at war with the letter of Scripture.

6. The advocacy for faith, repentance, and baptism for the remission of sins and the gift of the Holy Spirit, has done wonders to commend baptism to the hearts of the public, and establish its action and meaning.

7. In the gospel there are both a proclamation and an advocacy. Most Protestant ministers halt at the former and omit the latter.

8. Baptism is the focus of a greater number of sacred relations than any other ordinance of our religion; and to exhort men to obedience is to place their responsibility where it ought to be—with themselves. Our advocacy makes them feel that they have now to grapple with a new power. At the first offering of these generalizations some were alarmed, others fled, many were enraged, two went mad, a thousand obeyed in one year.

In conclusion. No man is born with a knowledge of Christianity. The generalizations which have been laid before the reader, have been of slow development, at distant intervals, and only by watching for a knowledge of our religion as men watch for the light of day, or the miser for grains of gold, have they been acquired. Theologians have prosecuted their investigations of our religion by methods utterly unscientific.

9. *Baptism for the remission of sins* has always been recognized in the creeds of Protestants—a divine ordinance, but not to be used as such.

10. "As the beautiful exotic called the Resurrection Flower, which being put into water opens its petals and expands into a rare and beautiful flower of variegated radiance," so the believer in Christ, when baptized in water as Christ directs, opens all his heart to the sweet influences of God's Spirit, and expands into a rare and beautiful form of Christianity, the admiration of all who behold it.

The Spirit of God is the positive element of the gospel of Christ, and transfers, as we have seen, from the negative to the positive of spiritual life. How solemn is this doctrine that every man who

would enter the kingdom of God, must be born of the Spirit! Our preaching brethren are not yet so thoroughly convinced that converts *must be born of the Spirit*, as to say to them, that on obedience they shall receive the Holy Spirit. They can say with emphasis "be baptized for the remission of sins," but to promise the Spirit they have not in every instance the courage necessary. Yet into God's kingdom, without being born of the Spirit, no soul can enter. The gospel alone will not take men into it, unless birth by the Spirit is made a part of it. But this belongs to the transitional rather than the evangelical. If, however, we tell men that they "must be born of water and Spirit," we ought certainly to inform them what we mean; and show them that all this will be right, if they are obedient. It has been said that the Spirit is incarnated in the church. This is very bold speech; and yet it records a great fact, a solemn truth which none, who believes that the church is God's temple, will readily reject.

CHAP. XLVII.

New Government and New Society.

"Behold, I create a New Heavens and a New Earth,"—Is. 65 c.

THERE are two phases to history—the human and the divine. On man's part it is permitted of heaven as an experiment, on God's part it is an expedient. In both its phases its great law is development—progress. The question occurs then, has man been true to this law? With some brilliant exceptions, individual and national, man, as a race, is pretty much where he was three thousand years ago.

While the great Creator, in conformity with this law, is seen to have made various well-defined advances, and in the religious sphere progressed from a chaotic and purely patriarchal revelation, to a rigorously defined system of law and justice by Moses, and from law and justice by Moses to an economy of grace and mercy by Jesus Christ; poor humanity, on the contrary, lags far behind, and, as a whole, seems destined to maintain its ancient and fixed position, till grace is changed to glory, and the tread of the Almighty is heard "amid the wreck of matter and the crush of worlds."

In the ancient oracles it was clearly foretold that the Messiah, sooner or later, would, by his faith and doctrine, break down all the idolatrous governments on earth, as hostile to his cause, and

"dash them to pieces like a potter's vessel," that he would, by the same faith and doctrine, create a new civilization, which the Holy Spirit of God presignified by the bold and splendid imagery of a "New heavens and a new earth." "Behold," says God, "I create a new heavens and a new earth," that is, as the great interpreters of prophesy say, "a new government and a new people." In this new political heavens and new political earth, Christianity was to have free course and to be glorified in the salvation of the nations. The Church is accordingly called upon to rejoice in this new creation. "But be you glad in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy."—*Is.* 65 c.

These new governments, which we shall call Messianic or Christian governments, were to be created by Christianity in its progress throughout the world, and were to be great organic ensigns or standards lifted up upon the mountains, or in the midst of the nations, declaring to all the world beside, that the great light who was to come into the world had come, and now calls for the obedience of all nations a second time, on pain of being broken to pieces. Some of the nations it would seem will hear and admit in them the free circulation of the Gospel. This is what is signified by the Apocalyptic saying—"And there were great voices in heaven saying, The kingdoms of this world are become kingdoms of our Lord, even of his Messiah, and he shall reign forever and ever."—*Rev.* 11 c. 15.

In most Protestant governments Feudalism is almost extinct. In them the people refuse any longer to be accounted serfs and slaves. Humanity begins in them, everywhere, to place a higher estimate on itself, its rights, and liberties.

Among the Christian governments of the old world—among the organic standards of Messiah—none unfurls a broader and more glorious banner than Great Britain. What hope should we have of the world's improvement, were she struck from the map of nations? Who but she is making headway against corrupted Christianity and Mahometism, idolatry and tyranny? Who but she keeps in check the northern and southern despotisms, Russia and France? Who, like her, is enkindling the beacon fires of a Christian civilization on all the high places and standpoints of the world? Who but she by her colonies is creating new nations and a new world. She is the great mother of nations. But for her, idolatry should maintain its ancient immobility forever, and but for her, Catholicism would lead all Europe backward five hundred years to the dark ages and the days of Saint Gregory.

But admitting the greatness and glory of the English Ensign, it is perhaps only in America, in the United States, that we see the banner of human rights floating highest, and its billowy foldings made most resplendent by the light of the Sun of Righteousness. In great Britain and the United States we have before us, one in the new and one in the old world, the most illustrious proofs that the Messiah who was to come is come, and that the better order of things indicated in the prophets is inaugurated in these two governments at least. In America we have a new world, a new people, a new government, and in Washington a new hero. Can the symbols and imagery of the prophets then ever be more literally realized? Can the "new heavens and the new earth," that is the new government and the new people of prophesy, ever be more evidently verified than by a case in which we have a new world, a new people, a new government, and a new hero? Impossible. Seeing then, that these two governments arose out of our common Christianity, let us cherish the blessed thought that if, with their population of fifty millions, they can not be styled the church, yet they are at least the state or civilization which the church was, after the lapse of ages of suffering, to create, and which, by their political ameliorations as standard-bearers of the "army of the faith, were to prove to the ends of the earth, that "he who was to come is come."

"All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign upon the mountains."—*Is.* 18 c.

Let us then glance at the general, national, and individual progress of the race; and, by seeing what remains to be done, learn our own duty.

General Progress or the Progress of the race.—When the Jews refused to be conducted by God to glory, honor, and the highest national renown, his Son benignantly advanced to the front of humanity and said, "I will draw all men after me." God, therefore, is in the front of humanity. The past shall not make us despair. The glorious sun himself, than which, no kinglier creature shines, oftentimes his race begins mid clouds and storms; but from on high upon the misty air, pours such affluence of golden bars of light that breaking down all hostile vapors, at last, in the sapphire heavens he shines victorious, and seems to all on earth a world on fire.

It was a goodly sight to see Israel of old "spread out as the valleys, and as gardens by the river side." The pillar of fire, as it flamed on high, was a glorious vision. But Israel led through the

wilderness by "*God manifest in a cloud*," does not realize to our thought the strong conception and sublime spectacle of all nations in the train of heaven following "*God manifest in the flesh*," who, as he formerly led ancient Israel, now leads all nations to an exalted but unknown destiny. Rather than despair, then, we will indulge the delectable reverie of a more resplendent future.

Has poor man, during the six thousand years he has been the pupil of his great Creator, learned nothing? In his totality—as a race—he has learned nothing that has actually rescued him from the dominion of the senses. What is the special lesson that men in common hold of God? Individuals have heard his voice and been profited by it, but what nation on earth, in its corporate capacity is, even now, held universally to righteousness in right and freedom, in policy and diplomacy, by the stern conviction that it is responsible to Christ for its public acts? Yet in the divine government responsibility is a central thought, and the very condition of national and individual improvement.

The march of Providence is so slow, says an illustrious statesman, and our desires so impatient; the work of *progress* is so immense and our means of aiding it so feeble; the life of humanity is so long and the life of the individual so short, that what we see is but the ebb of the advancing wave, and thus discouragement is our inevitable lot. It is only history that teaches us to hope.

When asked what feeling was strongest in his mind, as he looked back or looked forward—hope or despondency for his country and the world—contempt and disgust, or affection and esteem for his fellow-men, the same statesman answered in the following humane terms: "I do not feel that either my experience has disposed me to think less of them, or indisposed me to serve them; nor in spite of failures, which I lament, of errors which I now see and acknowledge, and the present gloomy aspect of affairs, do I despair of the future. On the contrary I see glimpses of daylight; I see elements of rescue; I see even now dawnings of a better day."

These great and humane utterances are of the very essence of his spirit who created the race of man at first, and who with ineffable patience and a mercy not to be estimated, has borne on his everlasting arms from the beginning, our common humanity. These sublime sentences are as worthy of the nature and high office of their author, as they are indicative of the rectitude of his feelings and the grandeur of his intellect. Let us then, with him, cherish the hope of a better day. Let us even indulge the pleasing reverie

of a millennium—a better state—a better church—a golden future that shall realize to mortals a sweetly ameliorized order of things, which, by its shining civilizations, shall make earth and the gospel glorious. The institutions of heaven will yet, we trust, triumph over all religious and political evil, and spread liberty, right and happiness around the world.

Looking at our common humanity as it spreads over the five zones of the earth, we see little else, after six thousand years, but sin, barbarism, and still greater deterioration. And as these evils, like disease, can not cure themselves, humanity, as a whole, must lie in its present miserable condition till christian nations touched by benevolence rather than gain, by the spirit of Christ and not the spirit of war, shall, like the good Samaritan, recognize and compassionate them as neighbors, and consult and labor for their good as they do for their own. On the great plateau of human history, we see, as we have said, the Almighty making various well-defined manifestations of his character, and systematically advancing in his spiritual sphere from Adam to Moses, and from Moses to Jesus Christ, that is, from a primeval revelation to a rigidly-defined economy of law and justice, and from law and justice to a system of mercy and grace, pure, heavenly, and compassionate. But while the footprints of the Almighty are thus evident, what response on the part of universal man is heard to the stately steppings of heaven's eternal king? What musical tread of grateful foot is heard hastening to meet and to greet the great visitant with "welcome, thrice welcome, our Father?" Alas! our race, like the Dead Sea, which receives all the waters of the Jordan but gives out none, has for thousands of years been the recipient of the whole stream of the divine benevolence, but is stagnant still—still inaffluent of sweet waters—of refreshing rivers. The thousand millions which compose it have never once, since time began, concurred in a single united effort to glorify God in any way whatever. Whether, therefore, the progress of the whole race will ever be equal to a grand civilization—whether it will ever meet in pious mirth the great and condescending one, and their voices be heard as the voice of many waters, and as the voice of mighty thunderings, will and must depend on help from without—help from God and his people. History is a fearful but instructive lesson. Human curiosity is unbounded. Impatient of ignorance we struggle to penetrate the future. At the discovery of America, at the Lutheran reformation, at the era of American independence, men busied themselves in deducing events from principles, and in spelling out the pro-

bable effects of these grand events on the future welfare of the world. Of our own times the great military fact is the war between Russia and the Allies. Do we ask then, whether it augurs good for our common humanity in future, that the Allies have triumphed? I answer, yes. Why. Because if we look at the French, we shall see that in science, art, and all material progress, they are the most enlightened nation in Europe. The British excel in morals, politics, and religion. Now let us put the two into one, and we shall have a third civilization infinitely superior to the feudal and absolute institutions of Russia.

The grand particulars in which the world is most interested and by which alone it can be redeemed from bondage and superstition, are *religion* and *government*. It is only by a knowledge of these that any nation can be elevated. If then the Allies persevere and make no exception in favor either of Russia or Turkey, the re-construction of Asiatic society, the development of the resources of eastern nations, the restoration of the Jews, and, finally, a movement in favor of the amelioration of the institutions of all nations, will, very probably, be the result. It is childish to affirm that the Allies were fighting for Mahometism. On the contrary it is the policy and diplomacy of these two powers that have secured to the professors of a different creed, the religious liberty and political security now enjoyed in Turkey.

I ask, what would the triumph of Russia over the Allies have augured of future good to the world? What is to be hoped for from a power that so recklessly began a war, which statesmen of any forecast must have foreseen would issue in foul defeat—a war which could not even be commenced but with the loss of the commerce of four great seas—the Black, the Baltic, Azoff, and the Mediterranean? Could not her counselors have foretold the disasters that have occurred? Or, did they imagine that the comparatively insignificant fleet of Russia would successfully encounter the thunders of the united navies of France and England? Even the Turks, single handed, have successfully repelled the forces of their Russian invaders. The Principalities about which she, in pretext, not in truth, began the war, have been recovered from her iron grasp. Her army has been enfeebled, her navy sunk, her stronghold taken, and her proud and imperious emperor buried in the dust! How innumerable her reverses! She stands, like a giant, dropping blood—a spectacle to angels and to men—as unsuccessful as ambitious.

In the allied civilization, on the contrary, there are elements of

hope and rescue. The world see it. The Black Sea will probably never be closed again in favor of Russia, but open to the commerce of all nations. Asia Minor will suddenly be traversed by railroads, and the Black Sea, the Caspian, and the Mediterranean united with one another, and all of them with the Gulf of Persia, and in that way by ocean steamers with Australia and the East Indies. The men of Jaffa and Jerusalem will at an early date converse by telegraph with the men of Thibet, China, and Japan; and Eastern nations, by and by, be brought within the influence of the Western civilization, freer in its nature and political mechanism than the absolute and immovable institutions of the East, enlightened and enriched by the gospel, modern science, and modern art. It is, therefore, better for mankind that the Allies conquered. And as good, like evil, is reactionary, the blessings of liberty and the true religion, thus conferred on the East, will be repaid in a richer commerce and a higher national glory.

A writer in the London Times says: "Can we believe that Turkey would have ever of herself proposed such a reform as has recently been announced in the Firman of the Sultan, 'every sentence of which,' the Times says, 'is a revolution.'" The following are the principal changes proposed:

"Turkish Reform Bill.—1. Maintinance of the Hatti-sheriff of Gulhenah. 2. Guarantee of ancient ecclesiastical privileges to the Greek and Armenian churches. 3. Deprives the Patriarchate of temporal and judicial power. 4. Equality of all (religious) professions. 5. Abolition of persecution for or on account of change of religion. 6. Admission of Christians to hold State offices. 7. Civil jurisdictions for Turkish Christians. 8. The codification of laws. 9. The code to be published in all the languages of the empire. 10. Prison reform. 11. Police reform. 12. Recruits among Christians. 13. Admittance of Christians to military honors. 14. Reformation of provincial authorities. 15. Rights of Franks to possess property in Turkey. 16. Direct taxation. 17. Improvement of highways. 18. Public budget. 19. Representation of Christians in the Council of State. 20. Credit bank for commerce. 21. Reform of the currency."

Millions of men, says the writer, are thus rescued from the clutches of barbarism, and one hundred thousand square miles of a rich and fertile country have been thrown open to Western civilization and industry.

"As I live," said God, "the earth shall be filled with the knowledge

of the glory of the Lord as the waters fill the seas." So much in regard to our common humanity, which is, we trust, destined to behold a brighter, a more resplendent future. Like the flickering of the sun's rays upon the higher atmosphere at early morn, the light of the Sun of Righteousness is glancing upon the high places of the nations. From Icy Cape to Cape Commorin, from Japan to the Spanish Peninsula, from Gibraltar to the Cape of Good Hope, and Babel-mandel and Adan; from Hudson's Bay to Mexico, and thence to the Argentine, the nations seem as if ready to quit their ancient moorings and enter upon a new career on the scene of social existence. The kingdoms are in a state of transition from barbarism and semi-barbarism to a state of at least material improvement. We say to the godly, therefore, "*Nil desperandum, Christo duce.*"—Christ being our leader, we can never despair.

If nations and individuals should be true to the laws of national and individual responsibility, to which they are held by the great God, it is neither impossible nor improbable that the globe, traversed everywhere by the railcar, and all nations being superimposed and made one by the telegraphic system, a "World's Religious Festival" may in future be held in all places, by all nations at the same time, on the same day; and in this way, the mysterious language of the Apocalypse be illuminated; all nations, kindreds, people, and languages saying with the voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings, "The kingdoms of this world have become the kingdoms of our Lord and of his Messiah, and he shall reign forever and ever."

And may not God on so grand an occasion as the redemption of all nations from bad government and false religion, through his Son, and his saints, give signs and work wonders of approbation in the sky and on the land and in the sea, till every creature that is in heaven and on the earth, and under the earth, and in the sea, is heard, in the language of the Messianic worship, crying "Blessing and glory and honor and power unto him that sitteth upon the throne, and unto the Lamb forever and ever. Alleluiah! the Lord God Omnipotent reigneth."—Amen.

CHAP. XLVIII.

National Progress.

Basis of Progress.—Touching the better age hoped for, the Prophet Isaiah uses, concerning it, the following beautiful language, namely; “Wisdom and knowledge shall be the stability of thy times,” etc. The laws of our own existence, that is, the knowledge of God and ourselves, or of religion and society will constitute the *basis* of “the Millennium.” We lay it down, therefore, that the foundation of a never-ending progress is piety and virtue—love to God and love to man—laws coinciding with man’s political and spiritual nature, and derived to him from a knowledge of God and himself. Virtue and the fear of God are propulsive, progressive, and corrective. The Father of our Country says that to “political prosperity religion and virtue are indispensable supports.” Lord Bacon says that “the king who does not hold religion as the best reason of state, is void of all piety and justice—the supporters of a king.”

Now the mainspring of these is the domestic circle—home. That which makes woman the glory of man, and man the glory of God characterizes the family circle. It is here that virtue and piety have their origin. It is here the soul is daily nurtured, and cherished, and fitted by education for both the present and the future life.

Marriage is first of the heart and afterward of the hand. We first give ourselves to one another in the presence of God, and afterward to each other in the presence of his minister. As marriage is of the heart it is religious, and is a solemn covenant entered into between the parties before God alone. He says himself—“I am witness.” As marriage is of the hand it is a civil compact before the magistrate. Thus it bears the impress of both the church and the state, earth and heaven, God and man. When God created man—a male and a female—the world was their estate and Paradise their home. They vitiated their title to both. They were turned out upon the estate; and seeing they might no longer have Paradise for a home, it became the part of woman to make home a Paradise.

Malachi the prophet informs us that at creation after God made man, the residue of the Spirit was with him, and he might have created a plurality of wives for him. But as the grand end of the matrimonial compact is that the “Creator may see a godly seed,” and polygamy is destructive of that end, therefore the Creator made but one wife for one man. Marriage makes a woman a wife; it is

hers to make the house a home. She is the nurse of nations—the *magna mater virum*. The husband may be the head, but she is the heart of the family. He may be authority, but she is a sweet fragrant influence. Society requires enlightened, pious mothers—mothers that will show the Creator “a godly seed.” When a woman has taken her position as a wife, made her house a home, and her home a Paradise, she has reached her highest earthly destiny. Beyond this her obligations extend not. She has done her all, and may afterward depart for heaven—the just and high reward of all her excellence.

Efforts at national civilization in the ancient world.—After the Fall, the Deluge, and the call of Abraham, the organization of ancient Israel was a grand providence, and formed the first effort on the part of heaven toward the renovation of humanity by national life. On the part of man himself history recognizes no well-defined advances toward political improvement before the organization of the Assyrian empire, and the kingdoms of Egypt and of early Greece. The codes of these nations have perished with the populations for whom they were enacted; but that of ancient Israel survives the wreck of its own people, and of the whole ancient world; and now enters largely into most civilized codes in christendom. The work of God outlives the work of man.

The Assyrian empire, amid the vicissitudes of time and history, changed by war into the Medo-Persic, this into the Greek, and the Greek into the Roman, whose military spirit has infused itself into all succeeding governments; so that, in a warlike point of view, civilized man, even now, is by his own efforts pretty much where Cyrus found him three thousand years ago. With the Roman Senator, in Cato, he exclaims in the thunders of Sebastopol, “My voice is still for war.” The heroes of these empires had no reformers to follow in their train to introduce into the conquered nations school systems and the true religion. Their Tells had no Calvin, their Wallaces had no Knox, their Cromwells had no Milton, their Washingtons no preacher. Like Napoleon in France, and Bolivar in South America, it was revolution without reformation—the human government without the divine.

We are not, however, to imagine that the world is retrograding. That times are worse is the dream of old men, who having ascended in the rational circle so high above the amiable and animal sphere wherein life was to them as to all others, a sunshiny day, and in which they believed everybody to be as innocent as themselves, do now, on

the contrary, see neither in the jollities and laugh of youth, nor in the gravity and circumspection of old age, the precise thing they admire. They are very certain that God's good order of things is "advancing backward." But science and art, religion and society are all on the *qui vive*, old men to the contrary notwithstanding. The ancient world was not better than the modern, nor half so good. It is better with Columbus to know the whole of the world than with the ancient Strabo to know only the one-half of it. Better to have before us the forms of British and American liberty, than the bondage of Greek, Egyptian and Roman imperialism. We much prefer modern Christianity to ancient idolatry—the ministers of Christ to the ministers of polytheism—the morals of Protestant nations to those of ancient heathens.

There is no comparison between the instrumentalities set afoot by the church in these times for the moral, political, and religious renovation of mankind, and the absolute inhumanity that distinguished the ancient world. Those who think vice, ignorance and infidelity belong to this age more, or half so much, as to former days, are vastly mistaken. The church, which is Messiah, in the front of society—Christ as "a wayfaring man," traversing the earth with fine gold and white raiment, to enrich and beautify mankind, is better than the church at ease in Zion, with God seated in Jerusalem and enshrined for ten centuries in his palace there. Steamboats are better than canoes, and steamships than the clumsy conveyances of the Greeks and Romans. The compass is greatly preferable to the north star, the telegraph to the tread of the camel, and the railroad to the ancient mercurii. A man may not compare steam to wind or water-power. Neither would it be more pleasant to see the artist still at the easel, than Apollo his patron shedding forth daguerrean likenesses, true to nature, and numerous as the blossoms of spring. Was the paperus of ancient Egypt preferable to our hot-press and foolscap? or the stylus to the quill? or writing to printing? or the imperfect education of the ancients to the glorious educational systems now springing into existence in all our States? The discoveries of Columbus, Keplar, Newton, Herschel, and Copernicus, with those of Davy, Humboldt, Cuvier, Bacon, and Locke, carry us vastly ahead of the ancients. We can not, therefore, voluntarily fall back upon the ages of any of the following: Ptolemy, Lycurgus, Seneca, Cyrus, Pythagoras, Aristotle, Socrates, Alexander, Cæsar, and others. If any one say we can, then "*Credat Judæus Apella non Ego.*" There are many more good men, women, and children now than there were in the days of Luther, Calvin, Zinguius, and Leo the Tenth.

Nature of Political Government.—This has nothing to do with the heart, but only with the temporal interests of society—property, person, and behavior. Within the last three hundred years, great amelioration in government has obtained among all the Protestant part of that ruin of nations into which the Roman Imperialism dissolved at the blast of the breath of its terrible and northern invaders. In no other country upon earth, however, have the rights of man been so fully recognized as in the United States. I have already taken France and England as the sum or comprehension of all material and moral progress on the ancient continent. I of course recognize the United States as the sum of these on the new.

CHAP. XLIX.

New Government and New Society.

Predicted by the Prophets.

“Behold I create New Heavens and a New Earth.”—Is. 65 c.

THE United States must be taken as the sum of all the progress that has been made on this continent since its discovery by Columbus. After having stated the basis of general progress, the efforts in the ancient world toward national improvement, the nature and design of political governments, I ought to proceed to trace out, as well as my imperfect powers admit, the footprints of those noble spirits who conducted the United States to the vantage ground which they now occupy among the nations of the earth; but I have said that God is in the front of society—that he has pledged his sacred honor to lead the kingdoms of this world to a higher destiny than they have ever yet attained, and that for this end he will revolutionize the nations. “And I, if I be lifted up; will draw all men unto me.”—Jno.

The prophesies of Daniel and St. John terminating with the overthrow of all the governments and religions of the old world; no other scripture has inspired the interpreters of prophesy with loftier hopes touching that excellent order of things which is to succeed and supersede the present, than that which we have quoted from Isaiah: “Behold I create New Heavens and a New Earth!”

The earth originally was created a temple in which God was to

be universally adored; but bad government and false religion have transformed it into a den of thieves. Society, therefore, in its very essence, must be subjected to revolution, till man shall return to his maker, till the great globe shall again become a house for God—a temple in which he shall be universally worshiped.

The government and religion of old society, set forth under the alarming symbols of metallic images, fierce wild beasts and dragons, have cruelly oppressed mankind; and the people living under these tyrannical and polluted establishments, set forth in the same prophecies as the seas, the earth, and the grass of the field, have been base, tumultuous and evanescent; the substitution of a New Government and a New People was therefore a theme the magnificence of which rendered it altogether worthy of the Holy Spirit, and a legitimate subject of prophesy. What an amazing spectacle is displayed to the imagination of the man of God in the vast and universal changes indicated in the verse we have selected for our text!—New Heavens and a New Earth! Here, indeed, is *multum in parvo*; here, in a small space, truly, is comprehended the mightiest problem, even the dissolution of the whole framework of ancient society; the breaking down of its government; the submergement into a better order of things, of all its honors and renown—its kings, its great men, its rich men, its chief captains, its mighty men, its bond men, and its free men together! the abrogation of its laws and manners and customs; the destruction of its trade and commerce, the dissipation of its vast and bloody armies and navies, the disappearance of its religion and immorality, and of its vile arts in the court, in the cabinet, and in the tented field. In a word, our text presents us with the mighty spectacle of falling empires with all their marts and capitals; or to give it, in the language of the same illustrious prophet, when depicting these changes in greater detail, “Enter into the rock and hide thee in the dust for fear of the Lord and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day. And the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low, and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up; and upon all the ships of Tarshish, and upon all pleasant pictures; and the loftiness of man shall be bowed down, and the

haughtiness of man shall be brought low, and the Lord alone shall be exalted in that day; and the idols he shall utterly abolish; and they shall go into the clefts of the rocks and into the caves of the earth, for fear of the Lord and for the glory of his majesty, when he arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the holes of the ragged rocks, for fear of the Lord and for the glory of his majesty, when he arises to shake terribly the earth. Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?"—*Is. c. 2.*

A remark by the celebrated Crellius, as quoted by a great author, touching the vast changes indicated in our text, is worthy of a place here. "If," says he, "after the most severe servitude by which the human race has been oppressed, golden liberty should follow; if, after the thickest darkness of ignorance, the clearest light of truth should arise; if, after a mighty contest, and calamities not to be calculated, great joy and a most happy state of mankind should succeed, then the face of all things will appear changed; and while before they seemed to mourn, they will afterward appear to smile, so that the *heavens* and the *earth* will seem to have undergone a change, and to have assumed a different countenance." Though the words of Crellius are extremely beautiful and impressive, yet they are general, and do by no means penetrate the magnificent import of our text. More, I am persuaded, is signified by the *new government* and the *new people* of the Prophets than any of us have heretofore been fortunate enough to conjecture. The improvements and revolutions that have already taken place in the nations by no means meet the expectations of mankind; and we see that in present society, even in the best forms in Europe, nothing is perfected. Nature, religion, education, industry, government, and all the other elements of society, conflict with each other, and by some unnatural combination operate equally to the detriment of individual happiness and the general good. The human race can not reach perfection thus situated; higher improvements, greater ameliorations, will, we may expect, be therefore gradually introduced, till the truth, the mangled truth, triumphs over all her enemies. That the ancient monarchies are to be removed is a fact that can be doubted by no one who has seriously considered the prophesies of Daniel and St. John; but it is not the destruction of old government and old society—a matter sufficiently obvious in

the prophets above named—which we search for, but a more obscure thought, viz.: the New Government, the New Society which is to succeed it. *Behold I create new heavens and a new earth!*

CHAP. L.

New Government and New Society.

Predicted by the Prophets.

Behold I create New Heavens and a New Earth.—Isaiah 65 c.

To shed, if possible, some light upon our text, let us call it up. If by a new heaven and a new earth are meant new government and a new people, why should the Holy Spirit have obscured the prophesy by wrapping it up in a diction so perfectly symbolic, as that which characterizes the text? Why should heaven be put for government, and earth for the people? To this question we return the answer given by illustrious persons who have written upon it.

"Symbolic language," says one, "the prime source of prophetic obscurity was used, not only because a degree of obscurity was expedient, but because it was a method of communicating ideas particularly prevalent among mankind, and generally approved. This was especially the case in Judea and the East, and at the time the Revelations were formed, and the Hebrew prophesies were promulgated." "What," asks Bishop Hurd, "was more natural than that a style of expression that was employed in the theology of the Eastern world, in its poetry, in its philosophy, and all the sublime forms of composition—what wonder, I say, if this customary, this authorized, this admired strain of language, should be that in which the sacred writers should convey their highest and most important revelations to mankind." Symbolic figures, says Vetringa, quoted by the same author, if they are constructed with judgment and felicity of adaptation, as are truly those of the Apocalypse, are most beautiful; they keep the mind of the reader in suspense, and serve as a stimulant to his attention and curiosity. Besides they are fundamentally mistaken who apprehend that the symbols of the prophets are not only difficult to be understood, but that they are altogether vague and indeterminate. On the contrary, as Bishop Hurd observes, the symbolical language is reducible to rule, and is constructed on such

principles as make it the subject of just criticism and rational interpretation.—*Illustrations of Prophecy.*

That there were other reasons why prophecy should be veiled, and its diction obscured by symbols, types, figures, and emblems, might very easily be shown; but we will suspend further apology for the present, and introduce at this point the observations of the learned touching the symbols in our text. The following we extract from *Illustrations of Prophecy.*

“According to the extent of the subject, ‘*Heaven* signifies, symbolically, the Ruling Power, or Government; that is, the whole assembly of the ruling powers, which, in respect of the subjects or *earth*, are a *political heaven*, being over and ruling the subjects, as the natural heaven stands over and rules the earth.’ ‘Mighty changes and revolutions,’ Bishop Newton more briefly observes, ‘according to the prophetic style, are expressed by great commotions in the earth and in the heavens.’ ‘In the prophetic language, says Dr. Sykes, ‘*the heavens* are put for the higher powers, and those who enjoy great dignities and honors.’ In like manner, Joseph Mede, in the paragraph which follows his citation of our Lord’s prophecy, declares, that in the diction of Scripture, the political world is sometimes spoken of as having an *earth* and a *heaven*, with the figurative host of ‘kings, princes, peers.’ Mr. Townson speaking of the verse under consideration, says, ‘this is the symbolical language of prophecy to signify the ruin of great personages and kingdoms.’ Brenius asserts that the symbols employed in it are everywhere used to denote the overthrow of kingdoms and a mighty revolution in human affairs; and it is declared by Dr. Wall, that, ‘by these names of *sun*, *moon*, *stars* falling, are so constantly meant temporal powers, kings, princes, governments, that we *must* understand them so here.’ Sir Isaac Newton, indeed, lays it down as a matter to be taken for granted, that ‘in sacred prophecy, which regards not single persons, the *sun* is put for the whole *species* and *race* of *kings*, in the kingdom or kingdoms of the world politic, shining with regal power and glory.’ ‘*The sun*,’ says Vitringa, ‘in the prophetic diction signifies kings shining with great majesty.’ ‘Kings and princes,’ observes Mr. Lowth, ‘are expressed in the prophetic style by the name of *sun*, *moon*, and *stars*.’ The learned Dr. John Owen, who was dean of Christ’s Church and vice-chancellor of Oxford, ‘you may take it for a rule, that in the denunciations of the judgments of God, through all the prophets, *heavens*, *sun*, *moon*, *stars*—are taken for governments, governors, dominions in political states.’

'The holy prophets,' says Bishop Warburton, 'call kings and empires by the names of the heavenly luminaries;' and a little farther he adds, '*stars falling* from the firmament are employed to denote the destruction of the nobility.' In like manner Sir Isaac Newton says '*the stars* are put for subordinate princes and great men.' This long list of testimonies I shall conclude by stating the opinion of an illustrious Jew of the twelfth century. Moses Maimonides, in commenting upon those words of Isaiah (34, iv) '*the host of heaven shall be dissolved*,' and in observing that *stars*, in the symbolic diction of prophesy, signify men of rank and dignity, declares it to be so clear and evident, that he should not have thought it necessary to have said a single word on the import of these expressions, had not some very improperly annexed to them a literal interpretation.

"I may add, that in the symbolic language of antiquity, *the sun* always stood for a monarch or for monarchy; while *the moon* and *the stars* represented persons of inferior but elevated rank in the state. In proof of this I shall translate, as doctors Moore and Lancaster have done, from the Greek of Achmet. 'According to the Indians, Persians, and Egyptians, *the sun* is invariably interpreted of the person of the king, and *the moon* of him who is next in power to him. Venus refers to the queen, and the other stars of largest magnitude to those who are greatest with the sovereign.' Again, in the next chapter, speaking of the mode of interpretation established in Persia and in Egypt, he says, 'the multitude of the other greatest *stars* are to be referred to the men of nobility and opulence, and those who in every place live nearest to the king.'"

So much for the import of the symbols in our text. Lancaster, Newton, Sykes, Mede, Sir Isaac Newton, Owen, Warburton and Maimonides, may justly be regarded as the highest human authority in the interpretation of prophesy. If, then, these illustrious authorities are to be relied upon, and "heaven" means government, and "the earth" the people, it must be indisputably true that a New Heaven and a New Earth mean new government and a new people! But, indeed, the context, *Isaiah* c. 65, utterly forbids a more literal interpretation of this language; for the creation of the new heavens and earth is made the cause why Jerusalem should be glad and rejoice. "But be you glad and rejoice in that which I create, for behold I create Jerusalem, a rejoicing, and her people a joy."—*Isaiah*, 65 c.

A new order of things, then, is indicated not only by the symbols in the prophesies of Daniel and St. John, but also by *Isaiah* in our

text. Now, although our eyes may never behold this new order of things, yet we shall, we trust, fairly show that it will certainly take place.

It is a great interesting spectacle to behold a people emerging from savage to civilized life; and it is in the highest degree striking, to see civilization adorning itself with the arts and ornaments of polished life; but how sublime the change contemplated in our text! Not that of a nation or single people, but of the world; not a change from savage to civilized life, but the creation of a new government and a new people throughout the earth.

How desirable, then, to obtain a glimpse of that land that lays beyond the dominion of the image of royalty! To see, even though faintly, the *terra incognita* concealed by its illustrious and imperial form! How the heart longs to behold the earth when no longer destroyed and ravaged by the fierce wild beasts of imperial tyranny! When left free to vegetate and adorn herself by the unrestrained energies of her own bosom, how fair, and lovely, and glorious! Her children delighting in her breasts, will make her the source of all things useful and ornamental. New scenes will arise. The sun will smile and shine with surpassing luster; the air will be recreated, and all the heavens glow with renewed beauty. Earth will set the example; and shall be filled with the knowledge of the Lord as the waters fill the seas. The true God shall be known in all lands. Christianity shall flourish like the green herb, and all things shall be full of God and his Christ, "and the Kingdom shall be the Lord's." Let us fear God then, and give glory to him, for the hour of his judgment is come; and let us worship him who made heaven and earth, the seas, and the fountains of water. Let us unite with those who stand before the throne of God and the Lamb. Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto our God forever and ever. Amen. Let us look to America as the first of the Messianic nations.

CHAP. LI.

*New Government and New Society
Predicted by the Prophets.*

"Behold I create New Heavens and a New Earth.—Isaiah 65 c.

THERE are many symbols in the writings of the prophets which go to show us that the history of the true religion among mankind is divided into two great epochs, or parts, namely: a suffering and a triumphant part. That the former of these, or the suffering portion of Christian history will come to an end at a particular period, is demonstrated by the destruction of the idol of royalty described by Daniel in his interpretation of the dream of the Assyrian monarch. It is again indicated by the destruction of the ten-horned wild beast, exhibited in the seventh chapter of the same prophet; and a third time made known to us in the ninth chapter, where we are informed that this sealed, or eclipsed condition of the true religion should be continued until the appointed punishment should be "poured out upon the desolator," or upon that power which has been chiefly instrumental in retarding the progress and success of Christianity. The sounding of the seventh trumpet in the book of Revelations, is to the same amount, where those who have destroyed the earth, are themselves said to be destroyed—the desolator is himself desolated; and the kingdoms of this world "become the kingdoms of our Lord and of his Christ." This is again indicated by the seventh vial, which being poured out into the air, denotes the universality of that revolution in society which is to give dominion to the saints. In the seventh chapter of St. John this is a sixth time intimated by what is said of the European governments touching their hatred of Catholicity. This detestation of Popery by the powers of Christendom, will be continued till the word of God, which involves their own fate, is fulfilled, when both tyranny and Catholicism shall be destroyed. Finally, the utter destruction of bad government and false religion is a seventh time shown us under the striking and significant symbols mentioned at the close of the nineteenth chapter. "And the beast and the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire, burning with brimstone."

When God styled the Christian covenant a new one, he made the Jewish covenant an old one; he antiquated it. Thus it is in relation to society, when he says "a new government and a new people," he

makes the first government and first people old; but to make room for the new the old must be taken out of the way. Well, that which decayeth and waxeth old is ready to vanish; present society in the old world, made up of rulers and the ruled, having waxed old is ready to vanish. We are on the eve of some transcendently great change. Europe is approaching an order of things totally different from the present; when it comes, it will present us with a new government and a new people; it will be a new society, if society is composed, always and in every form, of those who rule and those who are ruled. New society! Strange expression! It is enough to startle the soberest of us. It sounds harsh to our own ears. New society! Impossible! We verily believe that thousands in Europe would sooner believe in a new heaven and a new earth than in the new society signified by these symbols. They could believe in the Most High changing the starry vault with all its gems; and of his burning the solid globe herself, with all her treasures, moral and physical, sooner than in the dissolution of old society, and the creation of new. Thus it was with the Jewish nation touching the New Covenant; they could not see to the end of their own old one. Like us with society, they thought it impossible for God to make a better covenant than the Mosaic; they thought the law of perpetual obligation; but yet we have seen that God could make, and that he has made both a new and a better covenant, established, too, upon better promises, and confirmed by better blood than was theirs. Thus it will be with society; God will make a new one; he has made it; and it is better both in principle, provision, and ameliorations, than any found in present European society.

When the apostle discoursed of the New Covenant he appealed to the prophets, and by citing their words, proved infallibly that a new covenant was promised. That there is to be a change of government and of the people, and by consequence, of society, we have, we trust, already sufficiently demonstrated. But again, when the prophet speaks of the merits and provisions of the new covenant, he teaches us first of all of what it should not consist; he shows us what it would not resemble. It was not to be like the old covenant. Well, in making our approach to what new society shall positively consist of, let us observe first of all what it shall not consist of, what it shall not be like. It shall not resemble old society, or it shall not consist of the organization of mankind on the tyrannical principles upon which present society is organized; for if it did, society would be the same then as it is now; and the new would be the old! and the old the

new! which is absurd. It is of excellent use to be able to negative numbers and quantities in mathematical science, and it is no less so when we can do this in religious science. The Most High said that the covenant which he was to make with the house of Israel, should not be according to the covenant which he made with their fathers, when he took them by the hand to bring them out of Egypt; "for they abode not in my covenant, and I regarded them not," said the Lord. New society, then, shall not be according to the old, for it has violated all the principles of morality and religion, and the Lord regards it not; so that if any one will be its friend, he is pronounced God's enemy. "Whosoever, therefore, will be a friend of the world is the enemy of God." The reason why God removed the old covenant was that it was not faultless. God found fault with it as not being the best adapted to human nature in its present state; and hence we infer that the reason why God has denounced old society is this, namely: that it is not faultless before him; indeed, as we have seen, he has found great fault with it, and declared that the lust of the eye, the lust of the flesh, and the pride of life, and all things else that are bad, are not of him, but of the world. Even with Christianity in it, it is full of men "who are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, bargain breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." New society, therefore, will not consist of the old government and old people, but of more excellent authority, and of a people associated upon better principles. Every thing in old society nearly, that is truly desirable, is royal or aristocratic; the people can not reach it; it belongs, if it is good, to the rich; if bad, to the poor; and it was doubtless on this account that the gospel was preached especially to the poor, the Most High graciously decreeing that all good, temporal and spiritual, should not be engrossed by one class, or bought and sold for money even in the worst form of society. But not forgetting the point which we are laboring to show, namely: that the new society, promised by the prophets, shall not be like old society, which is condemned by them, we will here introduce the words of a great divine, whose attention to prophesy gives him the highest claims upon our respect; for notwithstanding many have written upon it, but few comparatively are to be relied on.

CHAP. LII.

*New Government and New Society.**Predicted by the Prophets.*

"Behold will I create New Heaveans and a New Earth.—Isaiah 65 c.

"THE idea of a Millennium, it will perhaps be urged, is irrational, because we are told by different commentators, as by Bishop Newton and Bishop Lowth, that on the arrival of this period, all earthly government is to terminate; but of the texts which authorize them to draw this conclusion, I am yet to be informed. That the destruction of the present European government is predicted, I certainly am not disposed to question; but surely it does not therefore follow that there are to be [subsequently] no governments at all. Very different was the opinion of Jurieu. 'All those vain titles,' says he, 'which now serve for ornament and pride, shall then vanish. Brotherly love shall make all men equal; not that all distinction and all dignity among men shall cease (this kingdom is no anarchy; there shall be some to govern and others to obey), but government shall then be without pride and insolence, without tyranny and without violence.' 'It is Christianity,' says Dr. McLane, 'which confirms by positive precepts, encourages by sublime promises, and enjoins, under pain of the most tremendous evils, those virtues of piety, candor, gratitude, temperance, and benevolence which strengthen all the bonds of civil government.' Mr. Stevens, a diligent student of the Apocalypse, long ago observed that 'the religion of Christ is not opposed to governments, powers and authorities, purely as such; but only to governments as idolatrous, as tyrannical, as contrary to the laws of Christ;' and it will shortly be seen that there are actually passages in Daniel and St. John, which lead us to expect that government will continue to exist in the millenium, though administered by persons of a very different character from those who are at present invested with power.

"The whole of the Apocalypse," says a late writer, "may be considered as a number of scenic pictures." Thus, the material images, occurring at the entrance of the 20th chapter, are similar to those employed at the close of the 19th. We are there told that the *ten-horned beast* was taken, and with him the *False Prophet*, and that these were both cast alive into a lake of fire: that the overthrow of the anti-christian monarchies are foretold in this, as well as in other passages,

has already been seen. But the succeeding verses in chap. 20th proceed a step farther. Another symbolic personage—the dragon—is there described as appearing to St. John in a prophetic vision; and as being bound with a chain, till the thousand years be fulfilled. Conformably to what was stated in chap. 6, and in agreement with its proper symbolic import, I observe, that the dragon, as it can not here denote the tyranny of the Roman empire, appears to be put for monarchical despotism in general.

“Now, to bind,” says Dr. Lancaster, “is to forbid or to restrain from acting; therefore the binding of the dragon for a thousand prophetic years, seems manifestly to signify that the fury of the monarchical tyranny shall during that period be restrained. The angel of the vision is described v. 1, as having not only a great chain to bind this figurative personage—but the *key of the sea*, by means of which the symbolic sea may be shut up. “Our translation,” says Daubuz, “turns the whole thus, ‘the key of the bottomless pit,’ but *abussos* signifies always the deep, or great sea, in opposition to little waters or seas.

“While it is remarked by this able commentator that a *key* is the emblem of that which binds and shuts up; he declares, in conformity with a passage formerly cited from him, *abussos*, or the sea, is an established symbol for a state of war. That a complete stop will now be put to this unnatural state of things is accordingly the interpretation, which he annexes to this clause of the prophesy.

“In the verse which follows the account of the symbolic dragon, v. 4, the prophet says, “And I saw thrones, and they sat upon them, and judgment was given to them: and I saw the souls of them who were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years.”

“After observing from Dr. Lancaster, that a *throne* is the symbol of government or power, I shall again cite the first clause of the verse, as translated by Mr. Wakefield: “*and I saw thrones, to the sitters on which judgment was given.*” “What can this mean,” says Dr. Lightfoot, “but power and authority to be magistrates and judges?” To the same purport Mr. Lowman. This “figurative description seems to intimate order and government in the kingdom of Christ, that some were to have judgment given unto them, or to be raised to the authority of magistrates in it. This, as all other governments, was to be made up of governors and governed.” “*Judgment was given unto them.*” “By judgment,” says Vitringa,

"here is understood the office and dignity of a judge. John has imitated the expression of Daniel, who says, "the judgment sat," that is, judges were invested with the power of pronouncing sentence, and adorned with the office and dignity of judges. But judgment involves and carries along with it the idea of government, as Dr. Launey has very well observed on this place; "for to judge in the style of the Old Testament is to govern." Who the persons are who hereafter shall govern, is not however, stated by St. John; "and the reason is this," says Vitranga: "He expected his readers would compare what he says with the parallel place in Daniel, from whom we learn that government will at length be administered by men of religion and probity."

"The parallel places occur in ch. 7. Some of them have already been brought forward, and shall not be repeated; but verses 18 and 22 have not yet been alleged, "That the saints of the Most High shall take the kingdom and possess the kingdom forever," is the declaration of Daniel in verse 18; and in verse 22 he says, "judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom." Still more perspicuous is verse 27, where it is said "that dominion shall be given unto the saints of the Most High." At length, Europe, and afterward the world at large, will be governed by men of pure morals and uncorrupted Christianity. Such at least will be the character of a decided majority. "'To these passages of Daniel St. Paul,' says Vitranga, 'manifestly refers where he says,' "Do you not know that the saints shall judge the world?" "That is," says Dr. Lightfoot, "know you not that there shall be a Christian magistracy?" This is probably the true interpretation; but what particular period, and particular description of persons, does the reader conceive the doctor regards as here designated by the apostle? The princes and other men in power, who have plundered, or governed the European world for these last fourteen or fifteen centuries!

"In the 11th chapter of the Apocalypse we peruse the account of the figurative resurrection of the inhabitants belonging to the "*tenth part*" of the symbolic city. In ch. 20 we read of the resurrection of those who have been oppressed and persecuted by the beast, which description differs from the other in being of a general kind, and unrestricted to any particular country. That this is also figurative, Dr. Whitby has largely, and in my opinion, decidedly proved. I repeat the words of St. John, "And I saw the souls of them who were beheaded for the witness of Jesus, and for the word of God,

and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

"It has," says Mr. Lowman, "been correctly observed, that all these expressions may be very well understood in a figurative sense. The souls of them who were beheaded for the witness of Jesus, and which had not worshiped the beast, may easily, and according to the nature of prophetic language, signify persons of like temper and spirit with them, of like faith, patience, constancy and zeal. It is a very easy and natural figure, as well as very common in this book of prophecy, to describe persons by the names of such whose tempers and character they imitate and follow. Thus the names of Sodom, Egypt and Babylon are so often ascribed to Rome, on account she nearly resembled them in corruption, pride and cruelty." "The true meaning of this symbolical representation," says Dr. Johnson of Holywood, "is this: at that period, the world shall be peopled with men of the same spirit and character with the real martyrs of Christ; with men, who like them, shall call no man on earth master, in matters of religion; who, free from the fetters of superstition and idolatry, and regarding the sacred rights of conscience, shall regulate their faith, worship and conduct by the word of God, the infallible standard. Men of this character shall in succession live on earth, and enjoy a state of great purity and joy." The martyrs may also be said to live and reign with Christ, "on account of the very high but unsuperstitious respect which the inhabitants of that age shall pay to their memories, and the warm gratitude which they shall feel for these good and undaunted men, who, adhering to the testimony of Jesus and the word of God, at the expense of their fame, fortunes, liberty and lives, were the intelligent and voluntary instruments in the hands of God, of transmitting to them that divine religion which they enjoy in such purity, peace, and plenty. With respect to the prophet's expression, says Mr. Lowman, that they shall reign with Christ, it may well be understood in a figurative sense, as we are said to be crucified with Christ, and to live with him, or as Christ himself is said to live in us.—*Gal. ii, 20.*

"Without citing any more passages from the 20th chapter of the Apocalypse, or alleging any more extracts illustrative of the words which were last quoted, I shall refer those who may be disposed, minutely to examine this part of the prophecy, to Lowman, Johnson, Brenius, Vitringa and Whitby, whose opinions on the figurative import of this prediction coincide, and are expressed at consid-

erable length: and I shall here only add what has already been stated, that a symbolic resurrection, according to the Old Testament and to the Oriental Oneirocritics, signifies a recovery of such rights and liberties as have been taken away."—*Illustrations of Prophecy*.

After all these revelations, may we not with every reasonable prospect of being gratified, cherish the pleasing assurance that society will at no distant period be essentially changed in Europe as it has been in the United States? Sir Isaac Newton, as we have seen in the beginning of this paper, says, that the main revolution had not come to pass in his day: but observe, we are now two hundred years in advance of the period at which Sir Isaac Newton was born, and consequently are all that time in advance of him in respect to the great Revolution that is to complete and settle in a fixed and permanent condition, that new order of things which will characterize the future age, which "signal revolution" Sir Isaac further observes, "predicted by all the prophets, will at once both turn men's eyes upon considering the predictions, and plainly interpret them." Let the reader mark the language of the great philosopher and interpreter. The approaching revolution he styles the "main," the "signal" revolution which all the prophets have foretold.

May God hasten on the deliverance of all nations. May the tyranny of those who have so long oppressed mankind, and retarded the progress of Christianity, speedily receive a check, and finally an overthrow from which it shall never recover while the world endures.

X

CHAP. LIII.

New Government and New Society.

United States Government.

"Behold, I create New Heavens and a New Earth."—Is. 65 c.

IN the United States the two forms of liberty, the political and the religious, are, it is confessed, well defined, and, as we trust, permanently established. The internal and external, the civil and religious, the government of Cæsar and the government of God, have each found its proper basis in our country—the one in the Bible, the other in the general constitution, and both in the public con-

sciousness. Thus the two great interests intended to conserve and defend both soul and body are enjoyed here in perfection.

Seeing God was pleased to foretell that he would create a new government and a new people, and seeing it was exceedingly proper to choose a *new world* to do it in, it may be that in the government and people of the United States we have an historical illustration of the grand prophesy, and that at home we are permitted to behold a change in government and society such as will finally obtain among all people. Let us then trace, with what accuracy we are capable, the footsteps of that noble band of great men called, in the divine providence, to guide our people through the stormy era of the Revolution. Observe first, however, that America, the United States, presents us at once with these novelties:

1. A New World.
2. A New People.
3. A New Constitution.
4. A New Government.
5. A New Hero.

The Revolution.—This word has a profound meaning. It stands for a radical and deep change, for an event pregnant of transcendent consequences. It teems with the most important results to society and the world. As the diurnal revolution of the globe changes our state from midnight darkness to noontide light, so the change from the colonial to the national, from the charter to the constitution, from the dependent to the independent, from the English to the American, was an overturning of all things political in the United States, and hence we call it a revolution. In effect, it was the creation of *new government* and *new society*. It was man asserting his right to self-government, his right to manage his own political and municipal institutions in the way he thought best. It was a great and famous achievement, for whereas, in the old world, the government is above the people, the Revolution placed the people above the government. It was a change analogous to that radical change effected by our Redeemer in religion when he took his people from the Law to the Gospel, from the old constitution to the new. Or it resembled that bold and powerful change achieved by Martin Luther, when, from the priesthood being superior to the church, he made the church superior to the priesthood. And when as Catholics had placed the church above the Scripture, he placed the

Scriptures above the church and priesthood both. Luther gave us Protestantism for Popery, the Bible for the Breviary, Christ for the Calendar, and God for the Pope.

Luther and Washington, then, gave us *new* religion and *new* society in this *new* world. Protestantism preceded Republicanism; Luther, Washington; the *new* church, *new* society. And both these Revolutions were begun and carried forward to perfection chiefly by religious men and the sons of religious men.

Independence.—The Revolution of 1776 constituted the thirteen Colonies—thirteen free and independent States. This was its first-born result. The colonies had been constrained for sometime reluctantly to lean for government and defense on the royal arm and the British parliament. The fourth of July, 1776, severed the connection and declared them sovereign. This day will, therefore, be memorable in the annals of the nation and of the world. The conditions that admitted and the political reasons that impelled the colonies to a separation from the mother country, are clearly and forcibly set forth in the "Declaration of Independence," a great paper, asserting a great fact, moved for in Congress by a great man, General Lee, of Virginia.

It is, however, one thing to declare independence, and quite another to make it good. Jefferson, in no way distinguished for courage, could, as the chairman of a committee, accomplish, in a very brief space, the *first*, but the *second* could be made good only after seven years' painful and hazardous war, waged, at the expense of much gold and blood, with infinite discretion by the Father of our country, General Washington. In the surrender at Yorktown, Independence, which had been but a written document, became a fact—a renowned historical fact.

If we may be allowed to look at Thomas Jefferson in contrast with General Washington, so greatly his superior in all true dignity of character and national renown, we would say that, in their respective relations to the Revolution, Jefferson was a man of words and Washington a man of deeds. The former was knowledge, the latter power. Jefferson looked at all things as mere political mechanism, and human throughout. Washington beheld the constitution and the government as the gift of God to the nation, and almost divine; the reason for this was, that Mr. Jefferson was an infidel, but General Washington was a christian. Jefferson belonged to the nation, but Washington to the world. The fame of the former, therefore, is national and temporary; that of the last, univer-

sal and infinite. We may say of him what the Greeks said of the Roman council, Flaminius, when they received their liberties at his hand by a decree of the Roman Senate—"That a great soul only could have conceived such a design, but that to execute it was the effect at once of the highest good fortune and the most consummate virtue." Yorktown will never be forgot.

Like Venus from the sea, all-rosy morn
Ascends the welkin, and with golden beam
Purples the dawn; 't is beauty all and joy.
The federal arms send up a pean loud
Of warlike glee, like the Tyrtæan song
Of valiant Spartan; and the foster eagle
Spreads her dew-dashed wing o'er all the allied
Chivalry entrenched at York and breathing
"Victory or death!" Ye race of heroes, hail!
In war, in peace the first; first in thy
Country's heart, great hero, hail!

Independence having been made a reality by the triumph of the American arms, the nation was left at liberty, tranquilly to arrange and manage its own affairs. Great Britain stood more in need of peace than the United States, for she began to feel that a seven years' war with such a people, at a distance of more than three thousand miles, was a very dangerous pastime.

The Constitution of '89.—"The Articles of Confederation" which had been adopted by the thirteen States in 1777, and which continued to hold them together to 1789, proved at last to be a rope of sand. All danger from Great Britain being past; when the public welfare gave way to private interest, and public virtue to secret intrigue, it became necessary to revise the compact, and to raise in its place that "stupendous monument of wisdom and virtue," says one, "the federal constitution."

No single individual constructed or composed the United States Constitution. It is a monument of greatness and power, that may be taken for the concentration of the experience, wisdom and virtue of all the patents, charters and forms of governments among the colonies from the days of Carver and Smith to the period of its adoption in 1789.

The profound discriminations which distinguish the instrument place it immeasurably in advance of the Articles of Confederation. Then its distribution of power, its limitation of function, and its articles of conservation by which the whole government is made the property of the people, are all admirable, and form a political

underlay to the government built on them strong as adamant and precious as diamonds and gold. The Convention of 1787 had met to revise the Articles of Confederation, but, in fact, they formed "a new" Constitution; "new," in regard to these Articles, and "new" in regard to every other written constitution in the world. Washington presided in this Convention.

The Government.—Since the government went into operation it has been seen to embrace all kinds of power—the house being popular, the Senate aristocratic, the presidency kingly and the judiciary imperial. It will be admitted that the wisdom of that constitutional document that harmonizes these otherwise incongruous elements, must be prodigious. To many, and among them Patrick Henry, who had not beheld the workings of these powers, their harmonious complication seemed an impossibility. Those who opposed the constitution, asked what kind of government its patrons intended to erect upon it, and these patrons found themselves unable to answer them. Both parties agreed that it was wholly "new"—that history recorded nothing, either among the Greeks or the Romans, perfectly analogous. Some thought it a government of the people and national; others thought it federal and a mere union of States. Patrick Henry said "it was so new it wanted a name." "We are told," said he, "that collectively taken it is without an example—that it is national in this part, and federal in that. In the brain it is national; the stamina are federal; and some limbs are federal, and others national." We concur with Mr. Henry in the fact that our government is "a new" thing in the earth; and add, that on this point it admirably meets the conditions of prophesy, "Behold I create new heavens and a new earth"—a new government and a new people.

The Constitution, like the Declaration of Independence, was, in the first instance, wholly tentative and imperical. It existed first merely in letter, but not in fact. It was a doctrine, but not history. The ways of Providence are inscrutable; our souls are touched with holy reverence when we behold it decreed by heaven that the same admirable man should make both Independence and the Constitution realities; and by war, and his wisdom and perseverance, lead both to triumph—the one in the establishment of peace, the other in the establishment of the government; "the effect," to use again the words of the Greeks, "the effect at once of the highest good fortune and the most consummate virtue." Well may it be said of this fortunate personage, "First in war, first in peace, and first in

the hearts of his countrymen." Had Washington, like Jefferson, retired from the Government under any pretext of the love of privacy, can any one divine the consequences to the republic and the world? Under any pretext whatever, it would have rendered hazardous the success of the greatest and most valuable political experiment that this world had ever been called to witness. The name and fame of George Washington will never be forgot;—his success was equal to his perseverance, and this was unsurpassed in the annals of political life. If it would not indicate too much good fortune for one mortal, General Washington might be sketched as the president of the Convention that met in '87, with the British Lion under his foot, the American Eagle on his right, the Declaration of Independence in one hand, and the General Constitution in the other. But the new order of things predicted by the prophets displays itself not only in a new world, a new government and a new people, etc., but also in a new hero.

Primogeniture.—The Revolution accomplished another grand point. In Great Britain and other European countries "the Law of Primogeniture," by which the eldest son becomes the heir of the estates of his father, has robbed the masses of the people of all right and interest in the national domain, and given it in "fee simple" to the aristocracy. "Five noblemen are said to own about one-fourth of all the landed property in Scotland. They are the Marquis of Bredalbane, the Dukes of Argyle, Athol, Sutherland and Bucheleugh. About two thousand proprietors are said also to own one-third of the land and total revenue of the three kingdoms of England, Scotland and Ireland." In '76, by repudiating that law the Fathers of the Revolution restored to the people their physical rights and made them the heirs and possessors of the soil. Thus a nation, as the Scripture foretold, was "born in a day," to by far the most glorious national inheritance that ever before fell to the lot of any people. I repeat with delight, therefore, that the American Revolution is crowded to repletion with illustrious benefits to the citizens and the world. Yet the floods and flames which of late years have consumed our towns, villages and cities; the pestilence, storms and disasters, by sea and by land, which have occurred, impel us to believe that God has a controversy with this his nation. But his judgments have not reformed us. We are more glad that we have escaped than grieved that we have offended.

The fountain of progress is the home circle. If the nation deprecates those sore judgments, let every family in the land erect an

altar to the Heavenly Father, and on that offer the sacrifice of prayer and praise unceasingly through Christ.

The Elective Franchise.—To perpetuate the government and conserve their right in the national domain which the Revolution had secured to them, the right to officer the nation by the ballot-box became a necessity to the people. In our country the elective franchise is put in such a basis as secures to the people this power. It stands here on the basis of *age* not *property*. By this grand privilege the government in all its departments—legislative, executive, and judiciary—is fairly brought within the grasp and under the control of the people, both to alter and amend, as their sovereignty inclines them. In European countries—Spain, Italy, Austria—and in Mexico and the South American States, it is very different. In all these and other kingdoms the people are regarded and consequently treated as the property of the government, and the government as the property of the aristocracy. The elective franchise is in the hands of our citizens, the great organ of power and reform, and forms one of the stately steppings of the fathers of '76 in their progress toward perfecting the political system.

But with privileges come duties. Have we officered the nation with God-fearing men—men loving the truth and hating covetousness—the spoils of office? That is a question of importance. Privileges do not perpetuate themselves. They are made permanent and stable by duty. The mere free exercise of the right of voting will not perpetuate our institutions. If foreign or domestic foes by violence or intrigue fall in masses upon the government, will the right of voting meet the occasion? No. Our institutions stand upon our piety at last.

Our Military System.—Because 5,000 men at the commencement of the war with Mexico, volunteered in one day in the city of New York, a foreign lord, speaking in the British Senate, affirmed that the United States was the greatest military nation in the world. This too can be accounted for very readily. Both the government and the national domain are the property of the people, not of a privileged and titled order. When Americans fight, they fight for these grand political and material elements, as well as their own honor. In the United States war is a principle, and not as in other countries, sometimes an obligation imposed on the people, as in Russia; or a chivalry as in Spain; or a glory as in France; or a superstition as in Italy; or a frolic as among the Irish, and a drunken

one at that. Hence the United States have had very few wars. We have fought twice at home and once abroad; and by this have proved that our internal and external vitality are equal to victory, both on our own and on a foreign soil. The aim with America, in war, is to conquer a peace; and so our whole standing army is not equal in number to the troops necessary to keep Ireland in peace.

With such principles it is passing strange that Americans after conquering foreign foes, should in times of peace, fall into the pernicious Spanish and Italian practice of carrying about their persons deadly weapons for self-defense against their own countrymen!! The name American, one would think, might at home, as it is abroad, be deemed an *Ægis* of defense, but it is not; yet the name Greek was, in times of peace, in Greece a talisman of safety to all who bare it.

Municipal Institutions.—In the United States we have the township, the county, the district, the state, and the United States; and with certain reserved rights these are all subordinate in the order I have named to each other. The great Hungarian when oratorizing in the States, on the capacity of his countrymen for free government, stated, as evidence of the same, that for a thousand years they had nourished the sentiment of freedom in their bosoms by the right which they had exercised in managing and controlling the public schools during that period. In our country all the above divisions and subdivisions may be regarded as so many municipal Institutions, in which the business of the Union and its sections and bisections are stated and discussed in the detail, and with the freedom of a "House of Commons." Out of them come armed cap-apie with all logic, either to affirm or deny, quiz or contest on any side of any question in law, legislation, art, science or literature, our judges, jurymen, farmers, bankers, merchants, mechanics, saints and soldiers—all orators—exquisite orators, who can argue on all questions,

—"And divide

A hair 'twix't north and northwest side."

The Social State.—In our country there will soon be no sex-legislation, sect-legislation, or class-legislation, and all relics of feudalism will be forever extinguished—there being already neither lords nor serfs, peasants nor gentry in the United States. The social circle here by the free interaction of all classes on one another, renews its energies, and participates of the freedom, strength, and activity of our popular institutions. Despite the isolation and conflict of separate interests which prevail here, as in every other land, the

abundance of food, the well-replenished wardrobe, the comfortable residence, the educational systems, and the news of the entire globe derived from the thousand and one newspapers in circulation, give society in the United States an air of intelligence, comfort and independence seen, I believe, so evidently in no other part of the world. The agriculturist, the manufacturer, the merchant and mechanic, the wealthy and the indigent are accustomed to frequent and free intercourse with each other. There is no middle class here. There is no class at all among white men, but what arises from difference of profession and difference in wealth, and into these distinctions a free access is offered to all.

The vast annual products—vegetable, animal, and mineral—of our republic prove that society here is endowed with the most powerful interior vitality; while our marine and merchantmen on the high seas prove that our external life possesses a vigor and an enterprise second only to the greatest maritime nation in the world.

These facts ought to purify and sweeten the party press. For it is home, the domestic circle, into which the press chiefly plays with all its strength and variety. It is home that exhales, by its morning and evening prayers and praises, the sweets that give fragrance to the social life of Anglo-Americans.

Foreign Relations.—In his farewell address to the people of the United States, the Father of his Country admonished them to form no “entangling alliances” with foreign nations. We accordingly enter into no “treaty of peace and of war” with any people. Our diplomacy, like our policy, is very simple. We do not negotiate in order to give to one commercial nation what we withhold from another; or to acquire advantages from it which we do not expect it to extend to all others. We have no *quasi* protectorates. In our intercourse with other States our maxim is to secure justice—peaceably if we may, forcibly if we must. Our tariff partakes of the nature of our diplomacy—justice to all, favors to none. In our late treaty with Japan, our negotiations embraced no special element, excluding England, France, or any other government from the commercial advantages secured to us by that treaty. Nor have we, like Great Britain, adapted a “*sliding scale*,” the symbol of a nation’s poverty.

In a word, the United States is a “new” nation, with a “new” kind of government, a “new” country, “new” laws, “new” manners and customs, a “new” educational system, a “new” religion, a “new” church, and a “new” ministry. It is, in short a new thing in the earth—a young nation, 6000 years old.

Let us then, with all power of gratitude to God, recognize the advances made by our Fathers toward political perfection; and, as the proof of this, show that as Americans and Christians we are dear to each other.

Religion by Law Established.—As the negation of the law of primogeniture overthrew the privileged orders in the State—kings, princes, marshals, dukes, viscounts, earls, lords, knights, squires, and gentlemen—the titles and splendors of the aristocracy, so the revolutionary doctrine of “no church by law established,” demolished the privileged orders in the church—popes, cardinals, bishops, priests, confessors, monks, nuns, and sisters of charity—the empty titles and pasteboard pomp of an earthly clergy, both Protestant and Papish; proving the Lutheran doctrine that the ministry are for the church and not the church for the ministry. So that this step confirmed the people in their right and proprietorship in the church and the Bible, as former advances had secured to them the government and the national domain.

Nor did this measure grow out of impiety or infidelity on the part of the Fathers, but really out of *virtue* and true *godliness*, which we have already said, are the basis of all true national and individual progress. Let us then rejoice and be glad, and give glory to God for the Republic. And let our joy be associated with reformation; let it stamp our commerce with greater uprightness; our manufacturers with higher honor; let it make our farmers liberal, our monied kings less avaricious, our mechanics more contented, our merchants more just—more reliable, the wealthy more feeling, politicians more patriotic, our lawyers more sincere, and our preachers more laborious.

Mutual Relations of Religion and Government.—I have stated that the fundamental elements of social life, religion and government, have settled down upon their proper and respective basis in the United States. These two essential interests are of course related to each other. Let us then briefly trace out their relations. The homage which religion directs us to pay to “the powers that be,” is written in Scripture in terms exceedingly explicit. 1. Render to Cæsar the things that are Cæsar’s. 2. Honor the king and his governors. 3. Obey magistrates. 4. Submit to every human ordinance (every political institution) for the Lord’s sake. 5. Render to all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.—*Rom.* 13 c.

But religion having rendered to Cæsar the things of Cæsar, de-

mands in turn that Cæsar shall render to God the things that are God's.—*Rom.* 13 c. What then is required of Cæsar? That "he shall be just, ruling in the fear of God." In other words, the man we elevate to office shall be "a god-fearing man, loving the truth, and hating covetousness."

Here, then, we learn that it is as much a function of the christian ministry to plead with their brethren, to elevate to office such men, and only such men as fear God, as it is to plead with them to be law-abiding citizens, and honor every political institution for the Lord's sake. God is in our society as well as Cæsar. The political hacks that ride into office on the hobbies of a *press*-ridden people, and afterward boast of the spoils of office, must be an abomination in the sight of heaven. They only blot and mar the fair image of liberty left us by the christian fathers of our country. Ministers of Christ may not speak evil of the rulers of their people, but surely it is not inconsistent either with the divine record or their own sacred profession to remind, and that as often as need requires, their hearers of their obligation to elect to office only god-fearing and just men.

Union of the States.—The revolution left the thirteen colonies thirteen free and independent states; and this was the first result of the triumph of the American arms over the military forces of the mother country. Their independence made good by the sword, they were left free to create a government to their own liking. This they did in '89, when their union, "one and inseparable, now and forever," was consummated by the adoption of the present constitution and the organization of the government. In their union are all kinds of powers—intellectual, moral, political, and physical—the power to create, alter, modify, or amend all sorts of institutions, political, municipal, and educational. The revolution having made the government the property of the people, gave, of course, into their hands at once the law, the purse, the sword, and their union enables them to keep and preserve forever as their own all these powers. Their swords gained; by union their swords can defend the republic. This is glorious, for it is one thing to gain a position, and quite another to maintain it. On the subject of union the church requires to learn a lesson from the state.

Is the union of our states permanent and perpetual? That will depend on whether it is national, and national union depends on a national mind with a national spirit. Is there, then, in our history a sufficiency of facts and incidents, persons and events, of a nature calculated to create a national mind with a national spirit? That

is the question. Let us see then what some of the major elements for forming a common mind are :

1. We are all Anglo-Saxons—the offspring of the grandest nation on earth—the British nation.

2. Immediately we are the sons and daughters of, by far, the most pious and enterprising, singular and successful pilgrims or adventurers that ever left their native country for a foreign land.

3. We are, by their victorious struggles in behalf of freedom, become the inheritors of the greatest national patrimony that ever fell to the lot of any people.

4. We have a common interest in the proprietorship of this inheritance.

5. A common honor in its defense, a common safety to be consulted for, and last, but not least, a common religion—the christian religion.

But these elements, to produce unity of national mind, must be known to the nation and appreciated. With self-government comes taxation, with this representation, with all these education, and by education the national mind and spirit; it would be dangerous in the extreme to trust the liberties of the republic to ignorance, or mistake prejudice for a national mind. By education the states may be bound in a bundle of life strong as with fetters of iron.

The landing of the pilgrims on Plymouth rock; the romance of James river and Pocahontas; the joys and sorrows of the first settlers of our country; their successes and reverses, their manners and customs, their religious peculiarities and new modes of government, all participate in the spirit of wonder and sweet poesy; and tend to produce in the mind a spirit of glory and heroism that constitute a proper halo in which to enshrine the later and maturer colonial, revolutionary, and national history of “our dear, our native land.” If to a history wonderful from the beginning, replete with grand enterprises, and sown broadcast with illustrious events, we add the lofty probability that the whole continent was hid up of God for the future glory of his Son and his people, which people we are, then the permanency and perpetuity of our union follows as a necessity.

Most of all to be dreaded in this matter is the infusion into our country of foreign mind, foreign spirit—either from within or from without—voluntary or involuntary, which naturally tend to disunion. Already two disturbing forces grievously agitate the republic, namely:

1. The Negro.
2. The Papist.

The Bible.—Could we without the Bible have possessed Paradise Lost, Paradise Regained, The Night Thoughts, The Course of Time, The Messiah, and other equally fragrant compositions, “in numbers without number sweet?” Without the Bible would we have had the “Great Instauration,” the “Grand Veneration,” the “Principia,” or “Locke on the human understanding?”

Again, the Bible is the written conscience of mankind. It is responsibility recorded by authority. It is the jeweled basis of all national and individual progress, and it is only where its vitalizing faith is proclaimed and received that glorious spirits are developed. Has any nation without it produced such a hero as Washington?—such a philanthropist as Howard?—such missionaries as Carey and Judson, or orators like Chalmers, Irvin, Taylor and Robert Hall?—or reformers like Luther, Calvin, Wesley and Campbell?—or preachers like Johnson, Burnet, Allen, Hopson, Pinkerton, Bates, Church, Rains, Hayden, Challen, Rogers, Smith, Errett, Okane, Bently, Pendleton, Loos, Richardson, Henderson, and Miligan?

But the Bible is also the very life of nations. Without it, as history vouches, they die however renowned. It is God in society—God manifest in word, as Christ is God manifest in flesh. Do not communities trained, on the Bible, to duty, prove this? Do not they prove, on occasions of great popular excitement, their involuntary sense of responsibility to law and order? Do they not unconsciously display their estimate of popular and individual right as inculcated by the Scriptures? The Bible ought, therefore, to be made the chief Text-Book in all our national systems. If any one doubts the propriety of this, let him look at the lands and nations in which natural conscience is unsupported and unenlightened by the Bible, and he will probably stand corrected. “Not fewer than ten thousand children are computed to be put to death in the single province of Bengal every month, or one hundred and twenty thousand *per annum*.”—*Vol. 1 p. 21, Horn's Introduction.*

In the United States a timid ministry, who dread responsibility, and tremble to thunder upon the hearts of their audiences damnation and “the terrors of the Lord,” have treasonously yielded to a reckless, insolent, or infidel party political press, and suffered without a warning the *editor-ridden* people to pass away unargued with from religious to political influences—the willing and easy victims of

a fierce, ungodly semi-Catholic press, and a base Irish democracy, whose wicked feuds penetrate every church in the land, and to the delight of papists and their Jesuit teachers, rend asunder, at each successive election, the sacred ties of Protestant brotherhood everywhere. The Ruler of the world has burnt our towns and cities from Maine to Florida, from New York to St. Louis, and visited us with all the instrumentalities of his wrath; but we are incorrigible. The Irish and semi-American and semi-Catholic press are still unawed by his judgment and refuse to reform. As Scripture foretold of Papists, we, like them, "repent not to give him glory."

Lastly, it is probable the Most High purposes to rescue the nations from their present degradation by the scheme indicated in the preceding pages, namely, that nation after nation will be brought by the untiring efforts of his people, by the examples of Great Britain and America, and his own kind hand working behind the scenes, to see and appreciate their own rights and freedom, and so understanding the relations of good government and the true religion to their own happiness and progress in things that are excellent, they will take successively their position among the other nations of the earth that fear and follow God, and consequently ascend from the abyss of wretchedness into which their huge Apostacy from God has plunged them, till at last the whole human family shall participate in the blessings of a christian civilization. Does not, then, the Most High hold these United States to responsibility for the immense privileges he has conferred on them? "I will punish you seven times for your iniquities."—*Deut.* Reader, let us reform.

By the Eternal's fold—

Our Saxon sires of old—

His scattered flock.

By the blood they shed;

By the life they led;

God is our Rock.

By glorious Washington,

His heroes and brave men,

Whose fame we sing;

By sisters fair, by brothers bold;

By mothers dear, and fathers old;

Christ is our king.

It is now for the Reader to judge and decide for himself whether

there are in the elements of the Revolution of 1776 unmistakable proofs that the Republic of the United States is a historical and political verification of the unerring prediction of prophecy touching "a new government" and "a new people." If he decides in the affirmative, he will then see, with the writer, that the long-looked for age, popularly styled "The Millennium," must belong to the history of human progress, and be of gradual introduction. He will see that it is not an age to drop down from heaven, but a period of light, religion and enjoyment to arise out of the natural and gradual progress of society. Revolution must succeed revolution in all lands, till the rights and liberties of humanity are understood and restored to all nations. Any thing else would be unnatural and consequently fatal to the development of the human and divine characters, which is the point aimed at in all the workings of the whole complicated machinery of nature and art, society and religion. Having touched upon the probable final elevation of our common humanity by a knowledge of the laws of our own existence—that is, a knowledge of God and our own nature—or the human and divine governments, or religion and society; and having also traced out briefly the footprints of those advances made by the fathers of the Revolution in their progress toward political perfection, it remains for the reader to decide whether the United States is not one of the new Messianic governments predicted by the prophets; and whether there is not far more of reason than romance in our views of the matter?

CHAP. LIV.

Christian Character.

Diadem of Civilization.—If of the glorious image of Christian civilization, which the Fathers of the Revolution have molded to such perfection of beauty, science and art form the lower extremities, and society and religion the body and arms, is not the head and diadem of the whole—character—individual and national character? Is it not to the development of this, national and individual, that all political, spiritual, moral and material forces in all their strength and extent, directly or indirectly work? It is character that makes God—the want of it Satan.

Two phases to character.—In the initial of our existence we belong to the animal sphere, and are in a great degree, like the other elements of that sphere, treated as irresponsible. Soon, however, we begin to emerge thence into the social circle, in which we find ourselves initiated into moral relations and the higher life of reason. And here we are constrained to do homage to these as to the very conditions of manly reputation. The impulsive has to yield to the rational, the involuntary to the reflective, and instinct to thought.

The passage from the lower to the higher life—from feeling to reason—from the animal to the rational sphere is, however, fitful and marked by many progressions and retrogressions. It is full of difficulties and dangers to the youth who have to achieve the passage. It is hard for them to maintain the balance between impulse and newly-awakened reason. By parents, guardians, teachers and the ministers of the gospel its hazardous character ought carefully to be pointed out to the inexperienced, and the Holy Scriptures earnestly recommended to them as “profitable for all things.”

They should be apprised, however, that the sources of their own progress in the formation of character, are mainly within themselves—that conscience and reason, when enlightened by religion, are God in the soul, and that their dictates must not be disregarded. At the same time it is equally true that in their own bosom also lie hidden, but ever ready to manifest themselves, their greatest enemies—subtile sensibilities, blind impulses, devouring appetites, dangerous passions, and instincts which, if fanned and blown up by feeling and fancy, and not ruled down by reason and reflection, will overthrow the noblest edifice of character ever erected by the care and skill of man. We are created to superintend our own character. Man is a self-superintendent creature.

Outline of character.—Rational character is laid down comprehensively in the following general terms by the holy apostle Paul, viz.:

1. Sobriety, or personal holiness.
2. Righteousness, or justice to our neighbor.
3. Godliness, or piety toward God.

So then this outline of character is embraced in what we owe to ourselves, to our neighbor and to our God.

1. Ourselves.
2. Our neighbor.
3. Our God.

James 2:11-15

Personal Purity.—Sobriety has respect to ourselves. It means personal purity, personal holiness, or any other thing embraced in keeping our body intact—unstained by evil, drunkenness, tobacco, licentiousness, opium. Also in keeping our souls from lusts, murders, avarice, resentments, the love of pleasure, and whatever defiles the man and mars the beauty and symmetry of his character. And the deep wisdom of our blessed Lord should be carefully noted and remembered here, namely: “that it is not that which goeth into a man that defileth him, but that which cometh out of him that defileth a man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies—these are the things that defile the man.”—*Matth.* 15 c., 19. How glorious it is in a man to preserve both body and soul intact, pure, holy, and to superintend his own character as it works toward perfection!

Justice.—Sobriety respects ourselves, but justice our neighbor. They are both instincts of conscience and like religion belong to nature first. On all these the voice of conscience is so clear and imperious that no nation is without them, and the very heathen are inexcusable if they neglect them. Therefore the apostle assures us that even heathens will be judged at last by the standard of their own conscience. He says: “For the Gentiles who have not the law, do by nature the things contained in the law, these, not having the law, are a law unto themselves. Which show the law written on their hearts—their *conscience* also bearing witness, and their thoughts meanwhile accusing, or else excusing one another.”—*Rom.* 2 c.

Thus we see that though some nations are not favored with a divine revelation, and others, like Jews and Christians, are. Yet all carry within themselves the standard of honor and equity, justice and right; and in the day when God shall judge the world, as declared by the gospel, he will hold all men to responsibility on these intuitions. A pretended ignorance of honor and right will avail nothing. Justice to others is a general term, and embraces many particulars. It opposes itself to everything that opposes the good and right of our fellow men—malice, envy, covetousness, disobedience to magistrates, parents and guardians, want of natural affection, covenant-breaking, slander, false-witness, contempt of good men, theft, robbery, deceit, debate, backbiting, treason, and everything and all things that impinge the welfare and character of others.

Justice formed the central thought in the law of Moses, and is a normal attribute in the divine nature, from which God no more thinks of departing than from holiness. Does even our humanity

ever dream of God exercising injustice to others by such enormities as the above?

This is an impossibility. "He is a God of truth and without iniquity, just and right is he."—*Deut.* 33 c. "Justice and judgment are, therefore, the habitation of his throne; mercy and truth go before his face."—*Psl.* 89.

Since, then, our conscience holds God to justice, and can not bear that, in his treatment of us, he should depart from it in the minutest particular, will not he on the other hand hold us to the same, and discountenance in us every departure from the ordinances of justice and equity? Undoubtedly he will. "For every idle word that men speak shall they give an account in the day of judgment."—*Mat.* 12 c.

The intuitions of justice enter into the very basis of all true character, and God would hold us to the dictates of reason and conscience, had a revelation never been granted. Some divines have thought that it was to prove their insufficiency, that a revelation was withheld. To me it is more probable that the delay in giving a revelation was to show the danger of departing from them. An enlightened conscience is our most faithful guide. And what more need we to perfect happiness, under Christ, than conscious rectitude? Nothing.

Godliness.—This is a grace so great and noble that the very foundation of character would be imperfect without it. It is in itself eternal life and the highest wisdom. "Let not the wise man glory in his wisdom, saith God; neither let the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me—that I am the Lord, who exercise kindness, justice and righteousness in the earth, for in these things do I delight, saith the Lord."—*Jer.* 9 c. "The fear of the Lord is the beginning of wisdom." This, Job says is so inestimable that it can not be purchased with gold or silver, the onyx, the chrysolite, the sapphire, coral, or rubies, the topaz of Ethiopia, or the riches of the sea. In personal holiness, then; justice and the love of God, we have the outline of true character. With these we can hopefully wait the coming of our Lord Jesus Christ; and that every thing contrary to them shall ultimately recoil upon ourselves, seems to be a law in the divine government.

Revelation and Character.—I do not affirm that reason and conscience are infallible and uncorruptible; because, as we see, they have in heathen lands been forced to yield to the dominion of appetite, passion, and the senses. Their intuitions among Christians are, therefore enlightened, strengthened, and made permanent by the true re-

ligion. The Bible, like the etherial vault, unites the two extremes of human history, and by its starry gems, and gold, jewels, and polished silver, fills the soul with a divine splendor that gives light and life to all the inner world.

I have said that from the days of Adam the great Creator had, on the grand plateau of human history, made various well-defined revelations of his glory and character to Noah, Abraham, Moses and our Lord Jesus Christ. In the great career of life, therefore, it is the wisdom and glory of a man to start with the Almighty—to begin with him from his initial post, and with him ascend to his last revelation, namely, Christianity; and by the obedience of the gospel seek for glory, honor, and immortality.

But in the course of its history Christianity has been abused, and the scale of its profession divided and graded, so that we have to condescend upon an election in regard to it, and choose it in one of the following forms, namely:

1. Popery.
2. Protestantism.
3. A Bible Christianity.

Popery.—Touching this form, it has, we see, politically, morally, commercially, socially, religiously and even physically murdered the nations. Witness Ireland, Portugal, Spain, Italy, Mexico and South America.

Protestantism.—This on the contrary, has imparted vitality, energy, robustness, glory and fame to the kingdoms and states which have accepted it. Witness Great Britain and the United States, Holland, Switzerland and Sweden.

A Bible Christianity.—If Protestantism, wasted and enfeebled by interecclesiastical wars, has achieved so much for the nations which have fostered it, what may we hope for from a strictly literal and practical Christianity? The union of all Christians will doubtless result in a verification of the grand prophesy that not one or two states, but all “the kingdoms of the world will become the kingdoms of our Lord and of his Messiah, and he shall reign forever and ever.”—*Rev.*

Let us then select a Bible Christianity—let us nourish our souls in the spiritual literature—the solemn oracles, the immortal teachings, the sublime revelations of the Bible. Its two departments are the two breasts of the church. “Let us desire its unadulterated milk,” and by it strengthen the very heart of our hearts.

The Origination of Character.—I have stated in a preceding chapter that society would preserve order by “common law,” but religion

by a common principle—faith in God. I hazard nothing, though, I apprehend, when I say that it is demanded by the Christian religion that on this principle—the higher level of faith—every man shall originate his own character. That every man should do so, is but a condition of his own moral individuality. We must choose good or evil. We must reject or accept the action and reaction of vice and virtue, piety and impiety. Till this is done we have no moral existence, or we are moral nothings. And individual life is so brief, so crowded with conflicting interests, so disturbed by contraries—vice and virtue, prosperity and adversity, happiness and misery, so divided between tragedy and comedy, love and murder, that we must, on ascending into the sphere of rational and relative life, make the choice promptly.

A Model Character.—It was gracious in the Creator, when he decided on holding man to responsibility, to work into the frame-work of his mental nature the integral element of conscience—the instinctive sense of right and wrong. And it is an additional proof of his goodness that when man's reason and conscience both became corrupted through depraved domestic and organic relations, he gave us the Holy Bible—a divine literature—the purifier of every other literature, and of conscience.

But even the clear and shining oracles of Scripture did not entirely meet our desperate necessities. Our imbecilities called for something more than a written document. They called for a "model character" in which should be exhibited for our imitation both the personal purity, justice, piety and spirit of divine character. God's Son was not withheld. In him, therefore, we behold the lineaments of the divine nature. It is proved possible by Christ that a man may be in the world and not of the world—that a man may walk as if seeing him who is invisible.

But of all who have looked at the Greek Slave, or the *Venus de Medicis*, how few comparatively have left the exhibition with conceptions of these unrivalled productions so vivid as to enable them to embody their thoughts, even in verbal propositions, in regard to details—their height, head, face, features, shoulders, waist, arms, hands, hips and lower extremities, or even the general lineaments!

Of all who have been fortunate enough to see them, the greater number have been swallowed up in sudden wonder—able only to exclaim in a barren generality of terms, "*how beautiful, how exquisitely beautiful.*" Were every one, however, who beheld them, solemnly impressed with the conviction that he must successfully copy them or

perish, how differently would he view the outline, how differently examine the details!

How few comparatively of all who are called Christians are acquainted with even the general outline of the Messianic character! How much fewer with its details! Both are singularly neglected. Surely if Christ's followers believed that his life was "eternal life," and that they must copy it or perish, more of them would labor to make it their own by imitation. "Be ye imitators of the just one."

The key to this admirable character is the will of God. Christ embraced God's will and made it his own. This faculty is the focus of all our other faculties, and the very symbol of our moral personality—the axle of our individuality—it is our concentrated humanity—the essence of our manhood—the will is the man. While in the mechanism of our moral nature, action is the index, and conscience the juridical or regulating power, the will is the pivot on which all else turns. Since, therefore, all the other attributes of the Almighty are found in concentrated splendor in his will, and that his word is his will, and his will himself, it follows of necessity, that to believe or receive his word, or adopt his will, is to receive him, and to merge our own individuality in his individuality, and to become in our highest nature, our spiritual nature, essentially one with him. Speaking of Christ's humanity, rather than divinity, he did as man, from the very beginning of his public ministry, adopt the divine will, and most lovingly make it his own. And thus the will of God in Christ became the fountain of a new life in man—even eternal life.

During his whole public career, Christ never departed from the dictates and councils of the divine word or will. So that he could, and did, in truth, say, "I always do those things that please my father—therefore, my father loveth me." Whoever does the will of another, must be loved by that other. Therefore, God says of Christ "Behold my Son, the beloved, in whom I delight."—*Matt. 3 c.*

Though Christ was destined by his religion to reclaim and subdue all nations to his authority. yet he came not in the guise of a military hero—a Cyrus, Cæsar, Alexander, or a Napoleon—sacking cities and shouting amain in the midst of warring armies. On the contrary, he pursued a thorny and sequestered path; but "the path of duty is the path of honor," and left with all confidence to the special providence of his Father all the concerns and future fortunes of his blessed kingdom.

The radical thought, the discriminative test, in each of the three standards of truth and rectitude is *the will of God*. There is but one universe and one will to govern it—God's will. Let us therefore bear in mind the three standards in which that will shines with a light more or less clear.

1. Conscience.
2. The Scriptures.
3. The Model Character.

Christianity has solved the problem of the present life, cut, by authority, the Gordian knot, revealed our destiny. And our instincts of honor and right recognize the validity of the admirable solution. So that though the real Christian is often puzzled with the contrarieties and cross-providences that meet him in every epoch of life, yet he learns at last that they are but blessings in disguise, and designed only to give him the mastery of his own emotional nature, and mold his character to greater loveliness and higher perfection.

Outline of Christ's Character.—I have said that the general outline of all true character is comprehended in the three statements that follow, namely:

1. Personal Purity.
2. Justice to other men.
3. Piety toward God.

These are of course the general lineaments of the Messianic character. Christ was holy, just, and religious.

Touching personal holiness, he could not, without this, have been accepted as a victim for the sins of the world. He is described, therefore, as being like "a lamb, without blemish and without spot," "the lamb of God who taketh away the sins of the world." Again, he was "holy, harmless and undefiled." "Who never did evil, neither was guile found in his mouth."—1 *Pet.*

In regard to Justice. He is called "the just one." Human life is a life of relations, and these increase numerically as we grow older—domestic, social, civil, political and religious. Justice is a general term, and includes more, far more, than that of striking a fair bargain. It embraces everything indeed signified by honor, equity, justice and right to our neighbor—the performance of all the duties arising out of our diversified relations. In looking to the death of Christ men-ward, we view it simply as an offering for *our sins*, and wearing the phase of *mercy*. But if we view his death

God-ward, it is a vindication of the divine character in pardoning sinners, and it wears the phase of *justice*. Justice and mercy are central ideas in the law of Moses, and combined, form also the fundamental thoughts in the Gospel. What eternal homage was paid by Christ to justice, when he was "set forth in blood, that God might be just when justifying the ungodly." And what mercy was shown to us when we received pardon and the Holy Spirit.

Touching the piety of Christ. This is seen in perfection in his embracing the will of God as his guide and rule of life, and in making it his own. Of all who have been seen on earth, or who ever will be seen, either on earth or in heaven, our Redeemer was and is, and ever will be the most godly. In heart and spirit, in life and lip, in thought and action, he excelled all others. He is perfection. He is God, manifest in godliness, as well as God manifest in flesh. "I always do those things that please my Father." "My meat and drink is to do the will of him that sent me, and to finish his work." Eternal purity, eternal justice to man, and eternal devotion to God, constitute the outline, the general lineaments of the Messianic character—and of all true character. Privilege is the reward of duty, and the highest reward of excellence is fellowship with God.

Details of Christ's Character.—We have seen the outline. In my reading and ruminations, I have been enabled to collect the following details. Reader, shall we transfer them into our own character?

1. *He lived to please, not to be pleased.*—Rom. 14 c. Blessed is he that expecteth little of others, and lives rather to please them than to be pleased by them. The love of being gratified in all things is a vicious element of character, and belongs not to a divine life. It is low and sordid to be soured by being disappointed. It indicates an utter absence of the spirit of moral progress. The law of nature would have us please ourselves, but the law of society would have us please others, and thus have joy in ourselves.

2. *He lived to minister to others, not to be ministered to.*—If any inquire what I mean by "progress in the divine life," I answer thus: it consists in the government of our blind emotional nature, and a progressive imitation of Christ in the details and particulars of his character. It may be the law of our nature to desire to be waited on and ministered to, but the law of society is to wait on and to minister to others; and this law of the social state was most scrupulously observed by Christ, as he said, "The son of man came not to be ministered to, but to minister, and to give his life a ransom

for many."—*Matt.* 20 c., 28. Some folks have no more character than the ox in the meadow, they have no conscious self-excellence.

3. *Though rich, for our sakes he became poor.*—"The foxes have holes, and the birds of the air places of shelter, but the son of man has not where to lay his head."—*Matt.* 9 c. Covetousness has always been a popular sin in the world. Some sins even the world denounces as abominable, but riches wear a garb of witchery, so that "If thou dost well to thyself," says the Psalmist, "the world will praise thee."—*Psl.* 49. But if to enrich ourselves be the law of nature, the law of religion and society, Christ has showed us, is rather to enrich others; yea, and if necessary, to die for the brethren. Whether we have "rejoicing" in another or not, we shall at least have rejoicing in ourselves—conscious rectitude.

4. *"He lived to honor God, not to be honored of men.*—*Jno.* 5 c. "I seek not honor of men," said Christ, this is an element of character nearly allied to perfection; for men commonly "seek honor one of another, and seek not the honor that cometh of God alone." *Jno.* 5 c. Honor from men is human, honor from God divine. The first may be the law of society, the last is the law of religion. The love of excelling may be the law of isolated nature, but of social life—of our organic relations—the love of the excellent—justice, mercy, and the love of God is the law. He surrendered his reputation with men for our sake.

5. *"He lived to labor, not to rest.*—*Jno.* 6 c. Christ was no idler. He was a laborer, not a loiterer. "He went about," says Peter, "constantly doing good." "My Father worketh hitherto," he said, "and I work." Are not many of his professed laborers mere loiterers—book-worms—who make the pulpit a stepping-stone to literary indolence, and can not transfer a sentence of all they read into the soft, downy commonplace which they call their Sunday sermon. Industry is the law of the church, idleness their law; but the man who labors is like the ant which lays up for winter. A great man in the ancient world was "*homo magna diligentia—magna labore.*" He has "rejoicing in himself."—*Paul.*

6. *He came to save, not destroy men's lives.*—*Jno.* 3 c. This is a lesson for rulers, governments and nations. Corporations, it is said, have no consciences. Rulers hope to shirk responsibility by incorporation, and, therefore, set their citizens to slay others by desperate days and hard-fought fields, as the farmer sets his servants to reap the golden harvest. Though they do this collectively, they must answer to God for it individually, and their "framing iniquity into

a law," *Ps.* 94, will ultimately recoil upon themselves. With them responsibility is a theory, but with God it is a fact. In society *salus populi suprema lex*.

7. *He vindicated God but did not condemn man.*—Nothing is more sordid than a low censorious spirit, nor any thing more noble than to defend the innocent and the absent, especially the divine character. It was the end of the great Milton's poem to "justify the ways of God to man," but while Christ lived, labored, and died to "justify the divine nature," he did not, he affirms, come "to condemn the world but to save the world." To vindicate ourselves is natural, but to defend our neighbor is the law of society and of heaven. Christ did not defend himself against the injurious, but died like a lamb led to the slaughter—died in conscious innocence, and, of course, in conscious rectitude.

8. *He came to suffer, not reign.*—Men deprecate suffering and desire to reign. This is their weakness. The whole universe suffers and groans until the present hour—Adam by Satan, we by Adam, Christ by us, and God by all. Our sensibilities shrink from the law, but adversity has a grand moral. It chastens our ambitions, tranquillizes our emotional nature, sanctifies our experience, and inspires us with the joys of conscious virtue and innocence. As *he came to bear the cross, not to wear the crown*. "If, therefore, we suffer with him, we shall reign with him; if we die for him, we shall live with him." Self-sacrifice is the law both of religion and society, and gives birth to self-approval.

9. *He lived for his countrymen.*—"I was not sent, but to the lost sheep of the house of Israel." Where then is the propriety of saying there is no patriotism in our religion? If this virtue consists in self-sacrifice for our country, then Christ's life was patriotic in the highest degree. How could he have died conscientiously innocent, as we see he did, if he had not lived for his countrymen?

10. *He died for the world.*—Although he respected character, he did not respect persons; and, therefore, if he was patriotic, he was also philanthropic; and as he lived for the Jews, so he died for the world. He felt for his own nation but his love expanded over all nations, "And he consequently gave himself for our sins according to the will of God our Father."—*Gal.* 1 c. Thus Christ, first, for our sake, became poor; second, surrendered his reputation; third, his life. And consciously innocent died, crying out to God, "Why hast thou forsaken me?"

11. *He was condescending.*—He was of the royal family of Israel,

yet he never mentioned this; he was the Son of God, but his Father announced it; he was the king, priest, prophet, mediator, and judge of all, yet no one could have discovered so lofty a destiny in any thing he said. He was full of sweetness and condescension, and in all antiquity, perhaps, there is not to be found words so mild and gracious as the following: "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light."—*Matt.* 13 c. He even washed his disciples' feet.

12. *His vigilance.*—When they asked him whether it was lawful to pay tribute to Cæsar, he answered, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." His disciples would have had him bring down fire out of heaven to consume the Samaritans. But he told them "they knew not what spirit they were of." "When reviled, he reviled not again, but committed himself to him that judgeth righteously."—*Pet.* When they would have made him a judge, he refused; when a king, he escaped out of their hands; self-vigilance is a master virtue in the formation of character.

For what avails e'en heaven's all-seeing eye,
Self-vigilance asleep—the eye and sacred
Warden of the soul? Whose office 'tis
In her mysterious sphere to hold high vigil,
And by meditation guard the estate of thought.
Frail man! when most secure how insecure!
How slow to learn life's lesson—"watch and pray."

13. *He founded his kingdom in his own blood.*—Most heroes found their kingdoms in the blood of other men, not so in Christ. Here then is another lesson to conquerors. The great Napoleon, after seeing and realizing the fleeting nature of the empire which he had carved out for himself by the sword, passed a great encomium, as we have seen, on the character and permanency of Christ's kingdom so different in all respects from his own. To rise at the hazard of our own life is glorious, at the hazard of the life of others a shame.

14. *He was divinity in humanity.*—In him we see the infinite in the finite, the eternal in the temporal, the divine in the human—God manifest in the flesh—the will of God carried out in real life. It controlled his feelings, governed his speech, directed his actions. He gave up all to please his father. He loved his friends, bore with his enemies, taught them, prayed for them, and in conformity with the divine councils sought perfection as a man through sufferings—

the terrific sufferings of the cross. He is the second *genus homo*, the second Adam, the leader of the immortal part of the species, the axle on which the saints in the ascending hemisphere will be carried to heaven, where they will behold not God on the cross, but man on the throne. To him be glory, and honor, and might, and dominion, forever and ever. Amen.

As a son, he was subject to his parents—as a subject, obedient to his rulers—as a friend, a patriot, a philanthropist, a saint, he was, while on earth, perfect, and worthy to be set forth in Scripture as the model character. In Abraham we have veneration, in Moses meekness, in Isaiah fire, in Jeremiah patriotic sympathy, in Ezekiel firmness, in David devotion, and in Solomon wisdom, but in Christ, “the joint force and full result of all.”

Christ never confessed either to God or man any defectiveness of character; on the contrary he affirmed that he did those things that pleased God. He asked on one occasion, Which of you convicteth me of sin? and at last said to God, “I have finished the work which thou gavest me to do—it is finished.”

Of the visible and the invisible in character.—In every well-constructed system there are the *visible* and the *invisible*—the seen and the unseen—something for the eye of the body, and something else for the eye of the mind—one for faith or reason, the other for sense or sight. Almost all religious things belong to the invisible—as God, Christ, the Holy Spirit; all principles as faith, hope, love; all mental faculties and moral states and changes; all spirits as angels and demons; all facts as the death of Christ, his resurrection, ascension, mediation, etc.; the creation, the fall, the deluge, the call of Abraham, the legation of Moses, of Christ, of the apostles and the prophets, the second advent, the judgment, eternal punishment, and eternal life.

Now, like all these, or like the foundations of a house, the foundations of character are out of sight. They are in the mind, and like the mind belong to the invisible. The parts of true character, therefore, are two, namely, the visible and invisible, or the internal and the external, the subjective and objective, principle and practice, a theory and a life. As a theory character is a science, as a life it is an art—the first, the chief art, the art of arts. The visible is known to others, the invisible only to ourselves and God. “For who,” says Paul, “knoweth the things of God, save the Spirit of God? So no man knoweth the things of a man, save the spirit of man that is in him.”—1 Cor. 3 c.

Now, as the human mind belongs to the invisible, we do not ask

what it is but what it does. The language of James, touching the principle of faith, is perfectly applicable to the human mind—its states and changes. “Show me your mind, its states and changes, without works, and I will show you mine by my works.” The invisible is known then only through the visible, as Paul says of the Deity, “His invisible power and godhead is manifest in the things that appear.”—*Rom. 1 c.*

As the invisible are internal, and constitute the working powers, I will here set down some of them as being the foundation of character, viz :

1. The Will.
2. Meditation.
3. Self-examination.
4. Self-knowledge.
5. Self-vigilance.
6. Self-government.
7. Self-respect.

Position, wealth, and fame are external—but these are internal—the gems, and jewels, and rubies of the soul. These are the foundations of our responsible nature. These virtues and graces of the mind constitute our highest nature, and are so holy, that, like other invisible things, they may not be seen by mortal eye. They are known only to ourselves and God. We shall, therefore, in the form of a colloquy, say a few things of each in succession.

Emelius.—In your preceding lesson, my Paulinus, you have taken for granted that we are the masters of our behavior—the architects of our own character.

Paul.—Certainly, my *Emelius*.

Em.—I understand, by far, too little of this complicate nature to be intrusted with its improvement. I lack both the power and materia necessary to meditation.

Paul.—You recognize in yourself, nevertheless, my *Emelius*, the animal and the rational elements, do you not?

Em.—What then?

Paul.—And that the one is not the other?

Em.—Granted.

Paul.—Does it not follow then, my *Emelius*, that you are not a pure intelligence?

Em.—Most assuredly.

Paul.—You see then that though before you begin the work of

meditation, you may know very little of your own nature, yet on opening the inquiry you may, at the very first step, learn an important lesson. For in the discovery of what we are not, we make, perhaps, the nearest possible approach to the discovery of what we are. We are then not pure but physical intelligences—that is flesh as well as spirit. And the first thing to be observed concerning them is, that they have no common qualities.

Em.—This I do not perceive.

Paul.—Is the mind animal, or the body rational? Is the spirit visible or the body invisible?

Em.—To all this I answer, no.

Paul.—What then are their common qualities?

Em.—You surprise me.

Paul.—Seeing then the body is not rational, it is because it is non-intelligent.

Em.—Non-intelligent! Why then, my Paulinus, it must be without morality, for where the former is not, the latter can not be.

Paul.—Precisely. The soul is harnessed with a co-worker that is without intelligence, morality, or sympathy. Is not this food for meditation?

Em.—Most assuredly. To discriminate between our person and our spirit then—the animal and the rational—the outer and the inner man, the motives of the one and the emotions of the other must be important materia of meditation or personal introspection. But since our personality is merely animal, non-intelligent, without morality, benevolence, and sympathy, pray what, my Emelius, are its own special characteristics?

Paul.—What we have just enumerated are its special characteristics. Let it be noted again, however, my Emelius, that the body is animated by a blind and involuntary vitality exclusively, whose characteristics, like itself, are blind and involuntary—impulse, instinct, appetite, passion, feeling, sensation, and the innumerable emotions which result from the interaction of these endowments.

Em.—It has no intelligence?

Paul.—None whatever. Intelligence is knowledge, and implies truth, and the existence and coöperation of the elements of an intellectual system.

Em.—Is it then of itself merely an animated instrumentality, without morality, etc.?

Paul.—I have already answered your question, but say again it is wholly selfish and without morality. Morality implies both truth

and goodness, and a system of moral relations—the good of our neighbor. But the human body without the mind, as we see in maniacs and madmen; is as incapable of inferring causes from effects, or effects from causes, as the lion, the leopard, or the rhinoceros. It knows nothing of art, science, nature or society, and yet it is that exquisite instrumentality by which we operate in them all.

Em.—The body, you say, recognizes no neighbor?

Paul.—Meet its necessities, give it food when hungry, drink, sleep, clothing, exercise when well and medicine when sick, and it craves no more and cares for no one else. “In me,” that is, in my flesh, says the apostle, “dwelleth no good thing.” It knows nothing of *meum* and *tuum*—its self and its neighbor. It has, therefore, not only no good thing dwelling in it, but, on the contrary, every thing that is bad—as murders, adulteries, gluttonies, drunkenness, fornication, theft, anger, malice, hatred, rapine, war, and all other vices. It is a beast, a brute, a goat, a hyena, a leopard, a tiger, a lion, a serpent, and a devil; and men who yield themselves to its blind involuntary impulses are all these and more too. It follows evil passions and instinct, impulse and feeling in its blindness, but they yield to all its evils, contrary both to religion and the dictates of their own higher nature. The body lives for itself, and has no care even for its own soul. In a moral point of view it is the soul’s greatest enemy.

Em.—The soul must, by this account, my Paulinus, live in a neighborhood full of hazard to her own purity, improvement, and perfection?

Paul.—She does. Eternal vigilance is the price of character. “The flesh lusteth against the spirit, and the spirit against the flesh; so that ye can not (except by the aid of religion) do what you would.” Aristotle says that “nature is founded in contraries.” It is in the nature of the case that the moral and other faculties of the soul could not be developed and brought into relief except by the union of these violent contradictories. The underlaying of our higher faculties by the blind, fierce and impetuous nature of the brute, is undoubtedly in order to its rational development.

Em.—Our outer man must surely tremble before the majesty of the divine law?

Paul.—How, my Emelius, should a creature that is without intelligence, morality and sympathy, tremble before the majesty of any law, human or divine? The soul, not having yet “lost all her

original brightness," recognizes the majesty of the divine law as "holy, just and good;" but the body, this deadly body, recognizes no law either of God or man. This carnal vitality, full of dangerous impulses and passions, instincts and appetites, "is not subject to the law of God, neither indeed can be." And therefore no law is offered it.

Em.—You confound my understanding! That it is not subject to the law of God, neither indeed can be, I admit, because the Apostle says so; but that no law is given to it, is astounding!

Paul.—If, then, it *can not* be subject to the law of God, there was certainly a propriety in not offering it law. The brute can not ascend above its own sphere; it can not apprehend the import of laws made as rules for the thoughts and actions of rational and spiritual beings.

Em.—Is this grand personality left without law to God, left also to run riot in all the abominations you have enumerated?

Paul.—By no means; for though God has given no law *to* it, he has given us all necessary law *for* it; that is, for its management. If he has on this point delivered nothing to the body itself, yet in regard to it, he has delivered much to the soul, that she shall make war against it; rule down its impulses, mortify its deeds, subdue its resentments, emotions and instincts; for if of itself it can do no good, it may at least by the soul be restrained from doing much evil.

Em.—If the soul is endowed with the elements of individual, general and universal truth—law-approving and law-abiding; and the body is blind, selfish and immoral, then we see a reason why there is in us all but a step between the highest moral excellence and total depravity.

Paul.—I conclude then, my Emelius, that having taken the difference between the blind animal essence by which the body is animated in its ignorance, immorality and selfishness, and the spirit of man which recognizes "the holiness, justice and goodness" of the law of God, we have important materials for meditation.

Em.—And what say you of the mind or soul?

Paul.—The soul lies on the confines between the material and the spiritual worlds. By her sensuous endowments she descends from her own silent sphere into the natural world; and by her faith she ascends into the spiritual. So that the visible and the invisible, the things seen and temporal, and the things unseen and eternal, are all before her

Em.—Do the *genesis* and *regenesi*s of humanity obtain successively on the two principles of faith and sense?

Paul.—Precisely. Nature by sense makes us what we are, religion by faith would make us what we ought to be.

Em.—If then we live with the world of sense on the one hand, and the world of spirits on the other; if we converse with the one by faith and the other by sense, is not our intercourse with them a test by which to determine whether our heart and affections incline upward to the sky, or downward to the earth?

Paul.—The mind is endowed with a lofty voluntary nature—intellectual, moral and devotional. Its powers of induction and deduction, of analysis and synthesis, cause and effect, are all admirable. It honors the moral system, joyously recognizes social relations, and sympathizes with the rights and liberties, the freedom and equality, the joys and sorrows, and the adversity and prosperity of the species. The soul is not like the body, selfish, but benevolent; and has, accordingly, to be continually on her guard against the miserable necessities and selfish feelings of the personality to which she is united.

Em.—What, then, my Paulinus, is meant by the two phrases, the *carnal mind* and the *spiritual mind*?

Paul.—When the mind has been rescued from the dominion of the senses, and now walks with God, it is named *spiritual*; and when unmindful of God, it yields obedience to the calls of its lower nature, it is then said to be *carnal*. The spirit, therefore, identifies itself either with the outer or the inner world, and is carnal or spiritual accordingly. Is not all this, then, food for meditation and personal introspection?

Em.—If then I conceive myself as standing on the confines of two worlds—nature and society on the one hand, and the church and heaven on the other, with sense and reason to descend into the first, and faith and reflection to ascend into the second, have I not before me the materia of universal meditation?

Paul.—Undoubtedly, but it is not meditation on the universe which I understand you to be in search of; but meditation on yourself, in order the better to understand your own character.

Em.—Correct. How then shall I proceed to examine myself as a physical intelligence converted to God by the gospel? Am I to commence by detesting the body?

Paul.—By no means. This was the error of the Greek perfectionists. On the contrary, if not to be obeyed, it is at least to be admired;

though hostile to morals and religion, and the destroyer of all souls who do not war against its lustful impulses, yet we are not authorized to despise its powers, or neglect its best interests, for it equally with the soul, is a subject of the great redemption. Formed by an art truly divine, it lives, moves, feels, and is endowed with an exquisite executiveness. With what perfection of transparency it throws upon the mind all images of material nature! If then it can not care for us, we must care for it, till the resurrection, when distrained of all that now makes it dangerous, it will shine forth in the glory of Christ, who will transfigure it and "make it like unto his own glorious body." Are not, then, the intelligent and non-intelligent, as blended in our humanity, proper materia for religious contemplation? Is it not proper that meditating on our past and present course, we should endeavor to ascertain whether in our habits we exalt the brute or the man?

Em.—Most assuredly.

Paul.—God has, therefore, ordered our perfection.

Em.—Perfection! How should such creatures as we reach perfection?

Paul.—Perfection means duty, my Emelius, and therefore, God, the Creator of all things, being eternal, infinite, and incomprehensible, and having in himself all power, wisdom and goodness, justice and truth; being always, from eternity to eternity, the same in grace, majesty, and blessedness—the most glorious, most holy, most lovely, and most adorable of all beings, it was highly befitting his divine character, when granting a religion to his fallen creature man, that he should demand of him a return to *perfection* or duty. "Be you, therefore, perfect, even as your Father which is in heaven is perfect."—*Mat.* v. 48. "Walk ye before me and be you perfect."—*Gen.*

Moreover, heaven being what all good men think it is, the place of the seat and throne of God—the home of seraphim and of the redeemed of all ages and nations—it was most congruous that the true religion should purpose to transfer us thither only after having made us perfect, "whom," says St. Paul, "we announce, admonishing every man, and teaching every man, with all wisdom, that we may present every man *perfect* in Christ."—*Col.* i, 28.

Finally, the worship of the everlasting God, constituting, of necessity, the chief employment of all who have the happiness to inherit that blessed abode, is another reason why a religion coming from God should teach *perfection*. "And I saw and beheld a great multitude which no man could number, and all the messengers stood round

about the throne and about the elders, and the four living creatures, and they fell down on their faces before the throne, and worshiped God, saying Amen; the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power and the strength, be to our God forever and ever, Amen."—*Rev.* vii, 9-12. Ought not perfection to distinguish the man who enters here?

Perfection or duty, therefore, is a principal doctrine of the Christian religion; and in this view of it we have a strongly presumptive proof that the Christian system is of divine origin; for although a false religion might teach perfection, which by the way is not the case, Idolatry and Mahometanism omitting it, yet we can not imagine how a religion coming from God to man, in his present lapsed and preternatural condition, should fail to inculcate it as a chief doctrine. Hence the holy Oracles and all the sacred ministrations of the church are given and ordained "for the perfecting of the saints"—"that the man of God may be perfect, thoroughly furnished unto all good works."—2 *Tim.* iii, 17.

As the statuary, looking upon the unformed mass, sees first the figure about to awake into a verisimilitude of breathing humanity under the genius of art, so the author of Christianity, it will be allowed, saw perfectly the tendency of his own system, in which the means and ends are so admirably suited to each other that we might as rationally believe the *Venus de Medicis*, all living and divine as it is, to have leapt from the rude quarry by the senseless hand of the laborer, as that they should have been ordained and arranged by any thing but consummate intelligence.

The presence of God in the soul is like the presence of God in heaven—full of glory and joy. Our life is divine only as we dwell in his presence and walk with him—the invisible God. Our religious character resolves itself into our mental devotion in the first instance, which will be characterized for poverty or fullness according to the nature of our faith.

Em.—If the doctrine of perfection is explained to embrace all our duties to ourselves, our neighbor, and our God, it is most reasonable and most worthy of the divine character.

Paul.—I will then sum up all that I have got to say on the subject of meditation. This is the source of all voluntary character. Meditation, if we would grow in the divine life as we are commanded, must obtain. It may be exercised at any time; but it naturally, perhaps, seeks the evening hour. At whatever time of day, however, it may be indulged, habits of meditation and self-introspection till at last

encircle our years with the mellow radiance of true wisdom, and array our profession of christianity with the garments of purity, benevolence, and godliness.

Em.—After meditation we naturally come to *self-examination*. Well, my Paulinus, be pleased to speak a few things of this duty?

Paul.—The apostle says, "Examine yourselves." Again, "Let a man examine himself." The longer I live the more decidedly am I convicted of the indispensable importance of self-examination in practical christianity; and these words of the holy apostle prove it to be a virtue of divine obligation. It rests upon christians, therefore, to examine themselves.

The first of the above Scriptures inculcates self-examination in regard to our faith in general, and the last in regard to the Lord's Supper in particular. Self-examination then is general or particular, that is to say, it may be prosecuted in relation to our whole life and behavior as professed believers; "examine yourselves whether you be in the faith;" or in relation to some particular case, as the eating of the Lord's Supper. "Let a man examine himself, and so let him eat."

I give it then as my judgment in this case, that if we would found and form our character for eternity; if we would mold or model ourselves after Christ; if we would lay a foundation for perfection with the hope of finally attaining it; if we would make the future an improvement of the past; if we would have our duty to keep pace with our knowledge and our happiness with both, we must give ourselves to self-examination. Sit in your closet one half hour and ask yourself whether your past life has not been stained with many imperfections, rash deeds, bold, dashing, and ambitious schemes, earthly plans, circumventions, snares, debts, quarrels.

In closeting yourself with yourself, you will very probably have it to say that your attempts at self examination are feeble and partial; that you are afraid or ashamed to look into the mirror of the New Testament and your past life. You tremble at the defectiveness, perhaps the deformity of your past behavior, and would be excused the duty of "considering your ways." Well, observe that there is a remedy for this weakness and irresolution. The apostle Peter bids us add to our faith courage. If then you feel that fear impedes your progress to perfection you must dismiss it and summon to your assistance courage, unconquerable courage.

I commend not here the courage that boasts of marching up to the cannon's mouth, but the courage which enables a man to face

himself and march up to the examination of his own character. It is moral, not physical courage that is needed to mold the man and to subdue the soul. There is a moral omnipotence as well as a physical omnipotence, and if that is permitted to bear upon our life, error and evil must yield to its irresistible influence. Why should we be afraid to know ourselves? and why should we be afraid for this purpose, to examine ourselves? Self-knowledge was reckoned by the ancients so excellent and necessary that Thales of Miletus was ranked and numbered among the wise men of Greece, simply because he was the author of this maxim, "Know thyself."

Em.—I am satisfied, my Paulinus, of the duty and necessity of self-examination. I have, I fear, been of those who have interpreted christianity as an *enjoyment* rather than a life, a theory of faith rather than divine character. What have you to say on self-knowledge?

Paul.—*Knothe Se auton*—know thyself. The Greeks thought the wisdom, of which this maxim is pregnant, was too profound to owe its origin to a mortal, and therefore they attributed it to the god Apollo.

It would not be an easy matter to understand with certainty the Christian Scriptures on perfection, without previously knowing something of the general nature of man for the improvement and elevation of which this doctrine is designed. It will serve our present purpose then to say that man is a creature of knowledge, duty, happiness and conscience.

Of Knowledge.—Our capacity for rational knowledge is a grand endowment, and in bestowing it upon man the great and good God has signified to all that we may freely discuss everything and any thing relating to life, nature, religion and society.

Of Duty.—From our capacity for duty arise all the civilities of enlightened and refined society. The freedom of choice, the preference which we give to the humane and beautiful in social life, maxims and rules of personal and family discipline, obedience to magistrates, etc. Take away this sense of duty, and man would be dishonored because he would be degraded.

Of Happiness.—Man, created in the image of God, possesses a capacity for rational happiness. But he can reach this only by the laws of reason; that is, if he would be rationally happy he must be enlightened in duty; for if knowledge precedes duty, duty precedes happiness. In a word, it is by enlightening the understanding with what is to be known, and disciplining the heart in what ought to be

done, that the spirit of man, either in social or religious life, can taste of that bliss which it is the ambition of his nature constantly to enjoy.

Of Conscience.—Conscience, whatever it is—for men more readily agree upon its offices than its nature—conscience, I say, seems to be that element in the constitution of man to which nature has given the office of checking the illicit use of his other powers and faculties. It is God's vicegerent in the soul, his *watcher* stationed in the inner temple of man to check the priesthood of his other powers while they perform the services of the house; to see that all things are done according to law.

Em.—If self-examination is a great duty, self-knowledge is an important privilege; and must lead directly to self-vigilance.

Paul.—Precisely, my Emilius; in morals as in politics; in the conservation of virtue and piety, as in liberty and the public safety, eternal vigilance is the price we pay for the security of our character. A man must stand sentinel over his own behavior, or be captured by the enemy. He can not, but at the hazard of what he esteems more than life, sleep at his post.

Em.—I fear my greatest enemies—passion, appetite, instinct and other animal feeling—are in my own bosom. To what blind guides do we oft surrender ourselves! What say you of self-control?

Paul.—Self-government is the true government—it is the inner, eternal and perfect government. He that ruleth his spirit, says Solomon, is stronger than he that taketh a city. Some men are mere bundles of passion and of petty resentment. They imagine they have a charter of insolence to think, speak, feel and act as they please. Such persons are sometimes good abroad and wicked at home; which shows that they can control themselves when it is necessary, when their own reputation for good manners or good temper is implicated. The excellence of self-examination and all the other elements, which I have named, are realized only in self-government; without this they avail nothing.

Em.—Alas! my love has been lust; my character, reputation; my, friendship, selfishness; my self-respect, self-conceit; my profession of our religion, public rather than personal; my ambitions, earthly not heavenly, my religion—a theory and not a life.

Paul.—Well, my Emelius, without self-government, we can not attain to self-respect, which is always strongest in the best and greatest of men; who would sacrifice their life rather than their conscious rectitude. At the building of Solomon's temple, not the sound of a

hammer was heard. All proceeded without noise, under the silent superintendence of the contemplative architect. In erecting the edifice of our own character all must progress in silence, meditation being its true source. We must lay deep in the recesses of our own soul the invisible basis of the preceding virtues, and on them erect the edifice of our own private and public character.

Yet we must not lean on ourselves alone for progress in the divine life. The very heart of our own heart requires to be washed from wickedness and made clean in the blood of the Lamb. "It not in man that walketh to direct his own steps." We must read; we must not be satisfied but with the largest measure of the Spirit of God.

CHAP. LV.

Responsibility.

Definition.—Etymologically the term responsibility signifies answerability. It means that we are morally accountable to God and one another, and bound religiously and socially to honor those laws and wholesome restraints which God and society have imposed upon us for our own good and the public safety. In short, it signifies that if we are not law-abiding men, we shall be punished, or every departure from the maxims of rectitude shall recoil upon ourselves.

Antiquity.—The doctrine of human responsibility is as old as creation. When woman appeared, creation reached its acmé of loveliness, and ceased. In the language of sweet poesy—

—“All heaven
And happy constellations on that hour
Shed their selectest influence; the earth
Gave signs of gratulation, and each hill;—
Joyous the birds, fresh gales and gentle airs
Whispered it to the woods, and from their wings
Flung rose, flung odors, from the spicy shrub
Disparting, till the amorous bird of night
Sung spousal, and bid haste the evening star,
On his hill top, to light the bridal lamp.”

In the beginning of the world, the Creator gave to man the constitutional law of total abstinence on a particular point, and held

him to responsibility. The Most High then entered into his rest, and man upon his work, which was to create the moral universe, families, nations, states, and mighty empires. Responsibility, or the recoil of evil, is, therefore, a doctrine coeval in origin with creation itself, and is as sacred as the authority of heaven and the sanctions of life and death can make it. "In the day thou eatest thereof thou shalt surely die." Thus their departure from rectitude was to recoil upon themselves.—*Gen. 2 c.*

An instinct.—But even anterior to revelation, responsibility is an instinct of nature. "An instinctive and instantaneous sympathy seems to carry us from the consciousness of power and skill in our own souls to the recognition of corresponding attributes in Him whom Socrates styles 'the Soul of the Universe.'"

A sense of right and wrong, of moral obligation and the reactionary nature of good and evil is found in every man's breast, and therefore infuses itself into the very life of society everywhere; it enters into all man's organic relations, and is an admitted element in the political structure of every nation upon earth, for in what state or empire do not magistrates, teachers, guardians and parents hold both themselves and other men to responsibility? Any thing to the contrary would transfigure society from the beautiful image of peace and happiness, honor and right, into the ferocious idol of brutal license, tyranny and anarchy. Responsibility associates itself, therefore, not only with the original and lofty adversities of humanity, but with the very conscience of man and the sentiments of universal society.

Reason.—Some men dread responsibility; but they ought not, because it is the symbol of a superior nature. It is the very index of our natural excellence above the brutes that perish. Were we not endowed with the lofty faculties that assimilate us to God, we would not be held accountable. The giant ox, slumbering in the meadow, covers with his body a larger area than a man; he has a broader head and a bigger eye; he enjoys there the *otium cum dignitate* with a Roman greatness, and ruminates with a patrician nonchalance unequaled by that of his master, the Ohio farmer. Why then is he not held to responsibility by his maker and his master? The answer is, that in him all the conditions of amenability are wanting. Rational knowledge, a sense of duty, and the freedom and powers necessary to accountability are unknown to him. In regard to the excellent, glory, honor and eternal life, his soul, if he has one, is a blank.

Philosophy and art, religion and society—the systems of men, and the systems of God, lay high above the sphere of his instincts. These discriminations and generalizations come not within the circle of his conceptions. With all his bulk, weight and force, he is, therefore, generalized out of the sphere of God's more excellent works. He knows not and dreads not the recoil of moral evil, and is, therefore, held responsible neither by his maker nor his master.

The learned ethnological and philological infidels—Morton, Agazzis, Usher, Patterson, Nott and Gliddon—have, after vast research, been enabled to rescue from the pyramids and paintings, the skulls and sculpture of ancient Egypt, and to present, as an offset to the immortal literature of Scripture, the following verse in Egyptian rural poesy:

Hie on! oxen, tread out faster
The straw for yourselves, the grain for your master.

Not begrudging these *savans* this choice morsel from Egypt—the land of darkness—seeing we are so rich in all sweet poesy from Canaan, the land of light, we only ask here, “Does this verse supply us with the last analysis between an ox and a man? Is it the grand differential between the two that the one eats the straw and the other the grain? If it were, then to hold men to responsibility would be not injustice but simple cruelty. The ox does, indeed, look at the sun with a bigger and brighter eye than a man, but he can not, like a man, throw the measuring line over him. He can not place the planets in scales; he can not, by refined analysis, determine their comparative bulk, weight, and periodical return in the heavens. He gazes on the expanse of nature, but can not, like man, spread forth in the form of farms and fruitful harvests his theses and thoughts of beauty, usefulness and wealth. He can not, like him, cause the orchard and garden, the field and forest to smile with fruits and roots, and grains and golden flowers. He can not “make two blades of grass grow where only one grew before;” of his doings, therefore, God takes no account. The doctrine of moral accountability does not, as the index of a superior nature, point to oxen but to man—man, made in the image of God and endowed by nature with a high sense of the reactionary power of evil. The grand differential between man and the ox, then, is not that the one eats the straw and the other the grain, but that the one is endowed with a responsible nature and the other is not.

Measure of Responsibility.—Seeing the doctrine of human account-

ability is of such ancient date, so universal and instinctive—seeing it is the symbol of a superior nature and the very signature of the Divinity himself to the lofty image which man wears and bears, we may very reasonably ask, “Is there a measure to it as there is a reason for it? If there were not—if our amenability did not expand with our privileges, then all mankind would be on a dead level on this point; and the Caffre and the Hindoo, the Indian and the man of Kamtschatka would be equally accountable with ourselves, who enjoy all the aids and benefits of the true religion—the light and riches of a refined civilization. But this is not the law of responsibility. With relations come obligations; with privileges come duties. “To whom much is given,” says our Lord, “of the same shall much be required.” The Bible and the church—the standard of faith and of morals—the knowledge of eternal life and the temporal blessings of a good government, and an almost boundless national domain—science and the useful arts are an armful of jewels that can not be purchased with gold—privileges of immense value—elements of national grandeur and national superiority that vastly enhance the responsibility of that people, whose fortune it is, like ours, to enjoy them. In the church and out of it, then, men are held to responsibility by God.

Before leaving this branch of my subject which allies itself intimately with national and individual improvement, I will briefly notice some *adversaria* or things in American society hostile to and destructive of the doctrine of responsibility, so that this essay may, if possible, claim kindred with the times and the men and things of the times.

1. *Atheism.*—This denies the existence of the Deity, and by so doing annihilates at once, in its abettors, all sense of moral accountability. It is, therefore, exceedingly hazardous to the morals of the State, and should be frowned down by all who fear God and wish well to their country. It of course dreads not the recoil of error and evil; and would substitute, as the cause of all things, a universal but invisible and non-intelligent principle.

2. *Deism.*—This also is hazardous to the morals of the State; because by substituting its own reasonings and conjectures for the Bible, which is a fixed standard of faith and morals, it thereby places public and individual integrity on the uncertain and ever varying basis of natural conscience alone. As an error overlooking or disregarding the punishable and reactionary nature of sin, it ought,

therefore, to be everywhere discountenanced; and the claims of the true religion and accountability met and honored.

③ *Spiritualism*.—This would substitute for the Bible and responsibility a current revelation by familiar spirits; and transfer the idea of improvement and progress from the worshiper to the manifestation, from the person to the thing. Christianity would make us wiser to make us better, but Spiritualism inaugurates us into folly that too frequently terminates in insanity. It considers neither the recoil, nor the retributive nature of evil; and, therefore, in this way conflicts directly with the doctrine of a divine revelation and responsibility.

④ *Universalism*.—Unable otherwise to reconcile human depravity with the principles of God's justice, Universalism affirms that faith and infidelity, reformation and depravity, obedience and disobedience, piety and impiety, good and evil, virtue and vice, saint and sinner, angel and demon are discriminations and differences of time, and will all disappear at the Judgment Seat in the presence of God, who, in heaven and eternity, will recognize no such temporary distinctions. As a reward for all suffering here, therefore, faith, it affirms, shall at last kiss infidelity; piety, impiety; and virtue, vice; saints shall salute sinners; angels, demons; Christ, Satan; and hell, heaven. Such doctrine does not so directly inspire men with pride, as it fills society with universal dissoluteness of manners; for it teaches, not only that God does not respect persons, but that he does not respect character. The eternal recoil of sin upon those who commit it is discountenanced and even denounced by Universalism as false and libelous.

But the inductions of Scripture in regard to good and evil, reward and punishment, from Adam downward, prove that Universalism can never successfully appeal to that book for support of the doctrine of irresponsibility.

⑤ *Calvinism*.—"God did of his sovereign will and grace, without the least foresight either of faith or of good works, or any other condition whatever, choose, from all eternity in Christ, a certain number to be saved and inherit eternal glory; and did pass by and ordain to death and *eternal damnation*, without any respect to good or evil on their part, all the rest of mankind, to the praise of his vindictive justice."

This doctrine is so perfectly subversive of every idea of human responsibility, that we can account for good behavior on the part of those who teach it, only by saying that their faith in it is not

practical; or it is so neutralized in their mind by the belief of milder and more evangelical doctrine that they are well behaved and are saved in spite of it; for it can not be denied that very often it has inspired its patrons with desperation, or filled them with sentiments of unrelenting vengeance against their Creator. It begins where Universalism begins, but reasons to an opposite conclusion. While the one affirms that the recoil of evil is temporary and not to be dreaded; the other teaches that it is absolute and unavoidable.

6. *Unbelief a Necessity*.—Those who hold to this, say to their inquiring audiences, "You can not believe in Christianity of yourselves." This is a sophism. Christianity invites no one to the belief of it of himself, but only on evidence. Such persons as use the above phrase affirm that a certain undefinable operation of the Holy Spirit is necessary to faith. In this way they not only negative all the great and precious evidences for the truth of our religion, but, at the same time, also weaken and unsettle the public conscience. They do, in fact, shift the point of responsibility from earth to heaven, from man to God—they do indeed cut all men loose from accountability and the conscious sense of the recoil and retributive nature of evil; they render any revenue of duty in response to the claims and calls of religion an impossibility.

The *Platform* and the *Pulpit* are the working powers of the State and the church—the outer and the inner government. The *Press* should report for both. The sheet that reports exclusively for one is one sided. It was proper to divorce the church from the State, but improper to divorce religion from politics.

7. *Journalism*.—Our editors are in many instances the moral incendiaries of the nation. With vast stores of learning, with an exquisite taste for Journalism, with a mighty affluence of the English language, an ever-varying style, and a fixed temerity, ready to dash off in any direction, they array themselves on their respective sides of the political arena, and fight like Cæsar. We know that their party hacks are not the offspring of the general and genuine virtue of the country, but in most instances the spawn of party; yet these editors seldom fail to persuade the *press-ridden* people that the candidates are indeed our veritable political saviors! With golden opportunity offered them by their position to tranquillize society, to feed our families with a pure and mature literature and the current news of the globe, this eminent class of men, with a perversity not to be estimated, too frequently substitute for all this, their own burning and

bellicose party matter, frequently so inflammatory and denunciatory as to fill their readers with any thing but the solemn conviction of responsible existence, and the reactionary character of good and evil.

Great Britain has twice fought us on our own soil, and been twice defeated. It is probable, therefore, that she will never again voluntarily invade us single-handed, but only in connection with France or Russia, or both. Now our editors, not satisfied with the political warfare which they enkindle and keep up at home, seem to make a conscience of doing all they can to embroil us with Great Britain. It is not with France or Russia, or even Austria, but with our mother country we must go to war! How natural! how decorous! how worthy is their argument of solemn reflection!

How does this marvelous malconception of all true policy and of nature occur? It comes, I believe, in this way—the editors imagine Great Britain insincere. How? She lies in the middle of Europe, between its northern and southern populations: and not being a military, but a manufacturing state, it becomes evident that her existence as a nation must depend upon some law exterior to her natural resources. This law is her diplomacy. She has to ally herself with the north or the south of Europe alternately, or be swallowed up by them. Our editors see her doing this; they see her alternately with Russia and France, and they blame her for insincerity. But to do so is her only policy, and the very law of her continued existence as a nation. With liberal men who see this, how admirable it is to behold a small island thus by her diplomacy alternately, as necessity requires, commanding the services of the most powerful military nations that lay north and south of her—Russia at one time, and at another France. Russia and France combined might humble her; but this can be only when God has decreed it.

The Irish agitators and their servile imitators among our editors since the days of the arch-deceiver O'Connel, have never ceased to cry out about "British misrule" and "British insincerity." But they altogether miss their mark; it is "Catholic misrule," "Catholic insincerity," that has destroyed Ireland; and the bitter hatred which the priests of our own country put into the hearts and mouths of their partisans here, is only a duplicate of the false alarm by which, under O'Connel, they agitated their own country, in order to cover their own desperate designs against all government that is not thoroughly Catholic. People begin to see through this *ruse de guerre* on the part of the priests and their editors. Washington calls "*partyism*" "a fire that can not be quenched." Partisans seldom fail to

dare and defy Providence and the reaction of their own selfish designs and doings. Yet we sometimes see them overwhelmed.

8. *Juryism*.—In cases involving intense public feeling, bribery and moral cowardice make it often difficult in our country to obtain a jury who do not prefer sympathy to responsibility, and money to law. These jurymen often greatly strengthen the hands of evil-doers, and in the same ratio, weaken those of the righteous. They patronize the doctrine of moral impunity. Witness the cases of Arrison, etc.

It were to be desired that the number of our jurymen be increased from twelve to thirteen, and the case decided, as in arbitrament, by majority.

9. *Philosophy*.—The absolute, the infinite, the eternal, time, space and the Deity have two phases which we shall call the *finite-ward* and the *infinite-ward*. We can conceive of *duration* as it reveals itself in the trinity of the *past*, *present*, and *future* time, but of *duration* as a whole, that is, as eternity, we can form no definite idea. So of space, as it reveals itself in a trinity of place—here, there and yonder, we can form perfectly definite ideas of it; but of it as infinity or immensity we understand nothing. This holds good of the infinite intelligent as well as of the infinite non-intelligent—of God as well as of space and eternity. Our religion is divided into three parts—its *faith*, its *doctrine*, and its *proof*; and we are indebted to the Father for the faith, to the Son for the doctrine, and to the Holy Spirit for the proof. In these three works we can see and hear God in trinity; *i. e.* Father, Son, and Holy Spirit—but as the absolute, the infinite, the eternal, we can have no conception of him whatever.

Thus unity becomes the basis of the divine Trinity, as eternity is the basis of time, past, present and future; or as unity is the basis of our own personality, which is physical, animal, and intellectual. Trinity, as displayed in the three parts of Christianity, is the only conceptional idea which Christianity gives of God's existence.

Now there is a class of philosophers, who of all men upon earth are the most learned and most powerful in mind. These eminent savans are unceasingly engaged in efforts to comprehend God in the absolute—the infinite—the eternal; not as revealed in nature, or religion, but as not revealed at all. Instead of accepting God in trinity they would, if they could, grasp him in unity; for which however they have just as much capacity as the newly born babe. This grand conception belongs only to Deity himself, and is of so lofty and boundless a nature that it strikes into a dead level all the minds

and efforts both of men and angels. This is the silly but central thought of philosophy. Philosophers are greatly perplexed with their own speculations on the conditioned and unconditioned, the absolute and the relative, the finite and the infinite, unity and plurality, the necessary and the contingent, cause and effect—time, space and relation; but whether God is to be found in the subjective or objective, the *me* or the *not-me*, in matter or mind, in the positive or the negative, consciousness or the reason, these sages, after three thousand years speculation are not as yet agreed.

The following sentence from Sir W. Hamilton's review of Cousin's Philosophy, contains, I believe, the true doctrine touching the divine existence, expressed in a style as luminous and transparent as has been employed by any of the philosophers in 3,000 years! "The conditioned is the mean between two extremes—two unconditionates, exclusive of each other, neither of which can be conceived as *possible*, but of which on the principle of contradiction and excluded middle, one must be admitted as necessary." The man who looks to philosophy for his knowledge of the divine existence has it in that sentence—the fruit of almost three thousand years study of the greatest philosophers from Thales to Hamilton.

Could they even transcend their own nature, and seize God in the infinite and eternal instead of the finite and temporal, they would yet have no God; for "a God comprehended is no God." While God was revealed in unity to the Jews, it was difficult to attach the people to his worship, but in trinity, in which all is definite, he draws all men after him.—The subtle and seraphic speculations of these illustrious triflers, therefore, from Plato to Kant, tend only to make men more ingeniously infidel, and to destroy from the thoughts of their disciples the sense of responsibility to God, and the conscious recoil of evil upon those who perpetrate it.

10. *Catholicism*.—In conclusion, the most decided and desperate enemy to this nation and to human responsibility is Popery. The profound ignorance that pervades its masses; the pollutions of its confessional; the arrogant claims of its priesthood; the lewdness of its monks and Jesuits, its nuns and sisters of charity; the proud titles of its higher clergy; their palatial residences and luxury; the blasphemous titles worn by its Pope, and his claims as monarch and high priest of mankind, all necessarily point us to Italy, Spain and Portugal, France, Austria, Mexico, and South America for that individual excellence and national glory to which this accursed thing styled Popery would conduct the world. In the Scriptures this ex-

ecrable apostacy is called Beast and Babylon; Egypt and Serpent; the city in which our Lord was crucified, and the cage of every unclean bird. Those who disbelieve that this Italian sect claims temporal as well as spiritual jurisdiction over mankind can read the fact in the pastoral letter of the Archbishop and bishops of the Province of Saint Louis lately assembled in council in that city. It reads thus: "We maintain the superiority of the spiritual over the temporal power; we maintain that the temporal ruler is bound to conform his enactments to the divine law. We maintain that the church is the supreme judge of all questions concerning faith and morals, that in the determination of such questions, the Roman Pontiff or vicar of Christ constitutes a tribunal from which there is no appeal, and to whose award all catholics must yield obedience."

In maintaining that the civil ruler should conform to the divine law, ought not she, the church, to set him an example? What insolence and impudence on the part of a church that has herself, in almost all instances, departed from the divine law, to talk of conformity to that law by the temporal prince. If she do these things in the green tree, what does she expect to be done in the dry? All these things in American society tend to weaken the public faith in God, and the public sense of responsibility to him. "But our sins will certainly find us out"—will certainly recoil upon ourselves.

Finally: if it be asked why the Almighty holds men amenable for their thoughts, words, and actions, their plans of life and schemes of friendship, the answer is this: 1. Man is endowed with a lofty and intuitive nature—a conscious sense of good and evil, and of their reactionary character. 2. God would perfect us in all virtue, and fit us for a higher state of existence. 3. He has prepared that state for the righteousness.

Without holding responsibility *in terrorem* over my readers, or wishing to diminish their joys in Christ, I will nevertheless here reiterate the great law of our amenability to God. "He has appointed a day in which he will try the world in righteousness by the man whom he has ordained, and of this he has given assurance to all men by raising him from the dead." The recoil of evil then, is not a theory but a stereotyped revelation; and in nations and in men points now to an omniscient authority, and finally to the judgment seat of our Lord Jesus Christ.

JACOB* AND THE ANGEL.

And there wrestled a man with him until the breaking of the day.—Gen., 32.

I.

How marvelous fair, the sunset sky!
There gorgeous clouds, enchased in light,
In broad perspective scattered lie—
A world of glory, varying, bright!
The mimic landscape charms the pious eye—
Foreshadowing empires far beyond the sky.

II.

The light decays; the shade extends;
The aerial world to ruin falls;
Temples and towers, and cities proud,
Crescents and crosses, domes and halls,
Sleep on the sky, like islands on the sea,
The shapeless symbols of what earth shall be.

III.

'Tis twilight then, our grandsires muse;
Their thoughts pursue "the dying day;"
They dream of life, the grave, and death,
And time and heaven's eternal way.
Then forms mysterious flit before their eye;
Age hears the rush of angels in the sky.

* *Suffering.*—Our principles require to be quickened, developed, invigorated. Among the providential maxims by which the great machine of the moral universe is vitalized, guided, and conserved, the law of suffering, therefore, is one. This operates with such extent of effect, that no being—not even the patriarchs, God's friends—nay, not even Christ, his Son, may escape. Adam suffers by Satan; we by Adam; Christ by us; and God by all, who is the chief mourner in this "melancholy vale." There is a grand moral in suffering, as the poet says—

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head."

IV.

The wizard vail of twilight lends
 Enchantment to the evening hour,
And nature, masked in solemn guise,
 Then doffs her beauty for her power;
Bushes and bowers, and trees and woods we see,
Like specters, giants, and armies on the lea.

V.

The hour is up; the mask is o'er
 Night opens heaven. In splendor shine
Ten thousand stars; the radiance spreads
 O'er all an influence divine.
Men wonder how the sapphire night reveals
The glories that the shining day conceals.

VI.

What are you, Stars? The eyes of heaven?
 Or jewels in God's kingly crown?
Or gems in his imperial robe,
 Which he at eventide puts on?
Perhaps you are the military of heaven,
To whom to guard his state the honor's given.

VII.

Perhaps you're golden links that bind
 The sable curtains of the night,
Or emerald urns, whence flows the dew,
 That paints them azure when 'tis light;
Or seraph-sentinels round heaven's height,
To watch the sleeping world through the night.

VIII.

Or lamps of gold, and linked to earth,
 To light her on her boundless way;
Or orbs, like her, of solar birth,
 To shine as suns, as sages say.
Sure sages only could this thought conceive,
Our grandsires no such folly would believe.

IX.

A child, I thought you golden loops,
Through which the winged angels kept
Their watch of mother dear, and me;
While through the live-long night we slept,
That father on the moon's bright edge could stand,
Reach up, peep through, and see the heavenly land.

X.

I wot you are the flock of God,
That pasture o'er the nightly sky;
Or rest secure beneath the rod
Of your Almighty Shepherd nigh;
You once, amazed, beheld him far away,
Wrestle with Israel's prince till break of day.

XI.

Amid a thousand dewy sweets,
And "airs from Araby the blest,"
Great Jacob late his vigils kept,
While cares usurped his pilgrim breast:
The family feuds, the threats of earlier years,
With Edom's murderous sword, gleamed on his fears.

XII.

Faith, reason, fear, alternate came—
The babe, the mother, and fond wife—
The birthright and the blessing—all
Warred in his soul with mortal strife.
In youth, proud impulse, reckless, points the way;
Conscience and right in age assert their sway.

XIII.

Long had he trod the nightly rounds;
Long had the tribe securely slept;
The patriarch's princely frame then owned
The wind's chill breath that round him swept:
And oft he mus'd of Padanaram fair,
And how to disperse night's chills he wrestled there.

XIV.

Now gemmed with golden stars, the night,
All sapphire-like, did shine most fair;
By Peniel's brook the pilgrim knelt,
In faith of comfort found in prayer.
When from a cloud, unseen, afar,
With showering radiance shot a star:

XV.

Then cross the greensward stately came
A man of high Nomadic mien,
With regal step and princely gait,
Such as in shepherd kings are seen;
To Jacob's fears 'twas Esau's dreaded form,
The signal of th' anticipated storm.

XVI.

The patriarch bent his princely frame,
And paid the homage due to kings;
Saluted prostrate, then embraced—
Was it the prince of Peniel's springs?
A brighter glow the sapphire sky illumes,
A sweeter breath the midnight air perfumes.

XVII.

The stranger thus: "Wayfarer, why
Thus late dost thou thy vigils keep?
The author of night's tranquil hour
Vouchsafes to his beloved sleep.
"Birds to their nests, beasts to their lair retired;"
Should man, their lord, alone with cares be fired?"

XVIII.

"Yon meek-eyed, melancholy moon,
That wheels along the jeweled sky;
Her golden axle, well may wake,
Unconscious of her God on high.
But man, for whom both night and moon were made,
In sleep should lean on God secure of aid."

XIX.

The Patriarch then: O pious prince,
 (That such thou art thy words attest;)
Yon moon, whose splendors gild the sky,
 Nor knows to grieve, nor longs to rest;
But man, frail man, with endless woes opprest,
Sweet sleep forsakes his aching, anxious breast!

XX.

A wayfarer, I turned aside,
 In hope the live-long night to rest;
But cares without, and fears within,
 Alternate sway my troubled breast.
Know as I breathe the while this vital breath,
There's but one fated step 'twixt us and death.

XXI.

"'Tis late; the breathing night is chill,"
 The Prince of Peniel meek replied,
"And thou art way-worn, old and frail,
 "Forsaken here, alarmed beside;
"Pray, though a stranger, let me share thy grief,
"And to thy pilgrim breast impart relief."

XXII.

The Patriarch: My Lord, *not* so;
 Thy servant's neither old nor frail,
But vigorous, as in manhood's prime,
 To head his tribe, defend, assail;
Yon moon serene, not sixty years has led
Her golden starrage o'er thy servant's head.

XXIII.

But wouldst thou share the woes I dread—
 A brother's wrath is hard to bear;
Forgive my desultory speech,
 For I am incoherent here;
Yet seeing kindred drops oft bring relief,
Be thou the partner of my present grief.

XXIV.

Yet, ere to thee I speak the woes,
That shake my soul and wake my fear,
Let us, I pray, as shepherds wont,
Disperse night's chills—e'en wrestle here,
To whom the stranger prince divinely sweet—
“Would that I might thy well-timed wishes meet.”

XXV.

Without delay, they clasp: but, lo!
As lightning sudden in the cloud,
Millions of seraph voices wake
Their songs celestial, meetly loud!
Such as do chase all sadness from the heart,
And courage to the virtuous soul impart.

XXVI.

The shepherds sudden quit their hold;
And Jacob roused to pious fear,
Beholds the cloud afar, and yields
The heavenly symphony his ear,
The immortal measure all his soul inspires
And with celestial grace and heavenly courage fires.

XXVII.

But soon the glorious choir surcease,
The shepherd princes quick embrace,
With giant arms but mutual smiles,
They pull and yet maintain their place,
At first, upright, each measures length with length:
This way and that, then strength oppose to strength.

XXVIII.

Now right, then left the prince incites,
Then left, then right does Jacob throw;
Backward and forward, forward and back,
Then struggling round and round they go,
By force each striving to maintain his own—
To push, to pull, lift up, again throw down.

XXIX.

Thus long they struggled to disperse
The vapors of the nightly sky,
And hard each strove, if but his guest,
A trophy at his feet might lie,
Nor had they ceased till morning's dewy hour—
Except for pilgrim Jacob's wily power.

XXX.

Isaac, his father, felt his art,
And trembled at his daring wiles;
Esau and Laban needs must smart
Entangled in his subtile toils,
And yet of all the Patriarchs three
Was none more loved of God than he.

XXXI.

The Prince a bolder effort makes,
He deems the victory all complete;
But sudden owns the Patriarch's wiles,
Who smiling placed him at his feet.
The dews dispersed, the Prince his ear prepares
To hear the recital of the pilgrim's fears.

XXXII.

He told how Terah and his sons,
Beyond "the flood," had dwelt of old;
Where all their fathers, sunk in vice,
Had wandered from Jehovah's fold.
How visions of the Lord great Abram saw,
That fed his soul with faith and sacred awe.

XXXIII.

And how from Syria's distant realms,
Well pleased he went at God's command—
His beauteous Sarah by his side—
A pilgrim to the holy land;
And into Canaan came with youthful Lot—
The substance and the souls in Charan got.

XXXIV.

To Moreh's plain, and Sichem's well,
 He roamed, and there an altar reared,
 The Cananite was all abroad;
 Yet Abram, our Jehovah feared.
 The glorious land while here the Patriarch viewed,
 The promise of th' inheritance was renewed.

XXXV.

For God had said, ere yet his tent
 The Patriarch spread by Charan fair,
 "Go, get thee from thy Father's house,
 Thy kindred and thy country dear;
 Thee will I show the land, wherein with thee,
 Thy seed shall great and blest, to men a blessing be.

XXXVI.

And longer still the Patriarch had spoke,
 But that again in yonder cloud,
 In angel notes divinely sweet,
 Earth's guardian seraphs, meetly loud
 Were heard the author of the night to praise
 For conservation and celestial grace:—

XXXVII.

They sang mysterious day, and night's
 Apocalypse of golden stars,
 And that particular Fair* whose
 Smile the sun's bright gates unbars.
 Ten thousand echoes shake the nightly sky;
 Then dying fade afar in vast infinity.

XXXVIII.

"The day is thine, and night, for thou
 Hast made them, Lord, and fair and blest—
 A heritage to man hast given—
 For labor one, and one for rest,
 Wake day and night; wake time and space,
 Wake heaven and earth to sing thy grace."

* The morning star—Christ.

XXXIX.

The Prince in solemn mood replied,
 "The promise was, you urge, renewed
 Then doubtless God, who can not lie,
 Made all his words to Abram good?
 Gave him the land in all its breadth and length,
 Its soils and seas, its seasons and its strength?

XL.

Nay, not, my Lord, a foot of all
 He heir'd, was to the Patriarch given,—
 He walked with God, a pilgrim here,—
 A sojourner in hope of heaven.
 The Prince, "If so, did not the promise fail?"
 Or can a promise aught the dead avail?"

XLI.

The matter thus on record stands—
 The land was first in *promise* given,
 And then in *law* with covenant blood,
 'Twixt man on earth and God in heaven;
 The family *rite* perpetuates these deeds,
 And to the whole the *oath* of God succeeds.

XLII.

Thus first in *word*, and next in *blood*—
 The charter of our rights made sure—
 By *rites* and *oaths* thus hallowed—
 Shall as the years of God endure,
 And healing waters from our land go forth—
 Refreshing all the nations of the earth.

XLIII.

On all we humbly reason thus—
 Abram but sleeps, he is not dead.
 He waits the resurrection day,
 With all of whom he is the head.
 Then shall this land with all the earth be given
 To him and to his seed by bounteous heaven.

XLIV.

Our father Abram was a man
 Of princely presence tall and fair,
 Erect, and warlike in his mien,
 And blest with a commanding air,
 Yet gentle, frank, contemplative in mood,
 As one whose faith had reached the sovereign good.

XLV.

The pilgrim Seer had anxious prayed
 That he Messiah's day might see,
 And through what medium of good,
 In him all nations blest should be.
 In answer to his supplication made
 He saw it, and his righteous heart was glad.

XLVI.

The outline of the plan designed
 Was boldly sketched his faith to prove.
 "Go, take thy son," was the command,
 "E'en Isaac whom thy soul doth love,
 And get thee to Moriah's land afar,
 And offer him on the mount appointed there."

XLVII.

Abram by faith obeyed: at morn
 He early waked his slaves and son;
 And ere the rosy day had dawned,
 His pious travel had begun,—
 A weary pilgrim to Moriah came;
 And there an altar reared to our Jehovah's name.

XLVIII.

Lo! see my father dear, a lad—
 Bearing the sacrificial wood—
 Ascend the mount, while thus he speaks
 His father in youth's guileless mood.
 "The fire and wood are here, but lo! the lamb?"
 the father sighed—
 God, will my son, himself a lamb provide.

XLIX.

Abraham, then, the altar reared,
 And placed the wood in order fair
 Then bound his son, and in his arms
 A struggling victim laid him there.
 Then stretching forth his hand to where it lay,
 He seized the knife his trembling son to slay.

L.

When, lo! an angel swift from heaven,—
 The arm uplifted seized and said—
 “Abraham! Abraham! Beware!
 Lay not thy hand upon the lad.
 For now, in not withholding this thy son,
 Surely I know thou lovest God alone!”—

LI.

Then Abram in a thicket spied,
 Caught by the horns, “the Lamb of God,”
 Him glad in Isaac’s stead he seized,
 And offered up the sinless blood.
 “Jehovah Jirah!” then exulting cried—
 “God in this mount shall yet a lamb provide.”

LII.

The Prince of Peniel then—“O strange!
 What are thy reasonings here I pray?
 If mercy to mankind is meant—
 If vengeance, wayfarer, then say.
 For such a history, sketched in terms so bold,
 Was sure before to mortal never told.”

LIII.

Jacob replies—O pious Prince,
 A sacred mystery herein lies,
 That he Messiah’s day should see,
 Had cheered his heart with sweet surprise,
 To meet his ardent hopes ’t was boldly given,
 That he his son should offer up to heaven.

LIV.

A slain lamb! a living son!
 In these deep thoughts the mystery's hid;
 The first a substitute, the last
 Received in figure from the dead.
 Thus, as a lamb, the great Messiah dies—
 Thus saved, he first of all the dead shall rise:

LV.

Again from heaven the angel cried,
 "To-day Jehovah swears to thee,
 In not withholding this thy son,
 In blessing thou shalt blessed be.
 Of faithful nations all I make thee head,
 The father of the living and the dead.

LVI.

Because thou hast obeyed my voice,
 Thy seed his en'mies' gates shall hold;
 He still shall rule but ne'er be ruled
 By any foe however bold.
 And in thee and thy seed with heavenly rest
 Shall all the nations of the earth be blest.

LVII.

"Thy thoughts indeed ingenious are,"
 Mildly the Prince of Pencil said;
 "Yet history interprets best
 The secrets that in types are hid.
 Still he on whom for all things all depend,
 Shows from the beginning that he knows the end."—

LVIII.

"Again, though late, I still would learn
 The troubles that distract thy breast;
 The audience of another's ear
 Oft soothes the excited soul to rest.
 Proceed, nor deem me slow to lend an ear
 To ills that thus excite thy prudent fear."

LIX.

Jacob resumed: My mother fair
From Terah, Nahor, Bethuel came—
A pious race of ancient date,
Sovereign and not unknown to fame.
To father Isaac twins, though late, she bore,
Of whom, I early proved her partial care.

LX.

My youthful heart with seed of thought
Devout she sowed with early care,
In hope a harvest rich in fruit
To reap in manhood's epoch fair;
The virgin soil she watered with her tears,
And loosed the growing harvest by her prayers.

LXI.

The legend of my grandsire's call—
The heavenly visions which he saw—
The promise and the pilgrimage—
The rite, the solemn oath, with awe
So won upon my wishes and young heart
I thought that surely I must heir apart:

LXII.

Esau, my elder brother was—
And well the partial mother knew,
That he, as Lord of all, must heir
The birthright and the blessing too:
By her controlled I stole them both away,
And he in vengeance threatened me to slay.

LXIII.

A mother's love, a father's care
Their warning oft before me spread;
Taught me of Esau to beware.
To Padanaram then I fled.
Robust and young I cheerful quit my home,
Well pleased to 've 'scaped the meditated doom.

LXIV.

Beersheba and Horma fair
Behind me left, I Besor crossed
Then up the fresh and flowery vales
Of Gerar and of Ramah past,
And came to Eglon—Eglon clad with vines;
And royal Zelza famous for her wines.

LXV.

Jebus and Mispah past, I reached
At twilight's meditative hour
The sweet Anathoth and those plains
Where Abram spread his pilgrim bower;
Where in a mount, 'twixt ancient Luz and Ai
He solemnized the rites of God most High.

LXVI.

As night reveals what day conceals,
The shining gems of heaven;
So absence to our hearts reveals
Thoughts not by presence given.
With night fell down on my excited cares,
The memories which sweet home to all endears.

LXVII.

My mother's image wrung my heart;
My sorrows mourned a father old;
E'en conscience roused, conspired, and plead
The virtues of my brother bold.
With filial and fraternal cares opprest,
Upon the flinty rock I sank to rest.

LXVIII.

But while the wearied outer man,
With limbs composed, profoundly slept,
The inner, wakeful in his sphere,
Mysterious holy vigils kept;
And saw, against the starry, sapphire sky,
With burnished steps a golden ladder lie.

LXIX.

Ascending and descending there,
With many a holy song between,
Upon the wing and in the air,
Myriads of angels bright were seen:
While on its top the Almighty Godhead shone
With mingled love and glory all its own.

LXX.

Still further had the patriarch poured
His fortunes on the prince's ear;
But dawning morn, with infant ray,
Rose flickering o'er the higher air;
And darting thence her bars of living light
Discharged the muffled watchers of the night.

LXXI.

The Prince again: "The hour is chill;
Let us once more the dews disperse;
And then thy storied thoughts resume,
And to my ear thy woes rehearse."
It was a sight these princely forms to see,
With vestures doffed to wrestle o'er the lea.

LXXII.

With stedfast power each plants his foot,
And round the waist his fellow grasps,
With nerves surcharged, and breathless hug,
Each to his breast the other clasps.
Jacob, to add fresh laurels to his brow,
To reclaim the past, the prince does struggle now.

LXXIII.

As when two lions, playful, join,
Regardless of the herd all slain,
Locked in each other's tawny arms,
And thunder o'er the ensanguined plain;
So played the shepherd princes o'er the dale,
Nor did the stranger 'gainst the seer prevail.

LXXIV.

When this he saw, the patriarch's limb
He touched. At heaven's mysterious power
The dislocated sinew shrank;
And Jacob halted from that hour:
The stranger bowed, and said serenely, "Lo!
"The day is breaking, pilgrim, let me go."

LXXV.

The patriarch thus: O pious prince,
Thou may'st not go till me thou'st blest;
Till thou thy benediction give,
Thus must I clasp thee to my breast.
"What is thy name?" the princé, inquiring, cried.
"Jacob, the same," the wounded seer replied.

LXXVI.

"Since then thy power o'er man prevails,
No more thy name shall Jacob be;
And since thy prayer with God avails,
Be Israel the name I give to thee;
For in thee and thy seed, with heavenly rest,
Shall all the nations of the earth be blest."

LXXVII.

"What is *thy* name?" the patriarch said.
"Why ask my name?" the prince replied:
"Enough that thou a prince art made—
A prince of God, and blest beside."
Thus far the prince in praise of Jacob's might.
The heavenly vision vanished with the night.

LXXVIII.

O'erwhelmed the pilgrim patriarch stands;
And gazing round with solemn fear,
Ejaculates, in holy mood,
Those words to future ages dear:
"Since God I face to face have seen, and live,
Thy name, O sacred spot, Peniel receive!"

LXXIX.

As o'er Peniel's brook he passed,
The sun, 'as wont, led on the day;
Not so with him, his pride of power
O'er men for aye had passed away.
O'er the bright fields, where he his Maker laid,
He, halting, leant upon his staff for aid.

LXXX.

This heavenly lesson, reader, learn—
'Tis not our wiles, 'tis not our power,
That guards us in life's darkling path,
Or saves us in the evil hour.
Be this thy life; be this thy heavenly aim,
To win, by prayer, from Christ, a new, a princely name.



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